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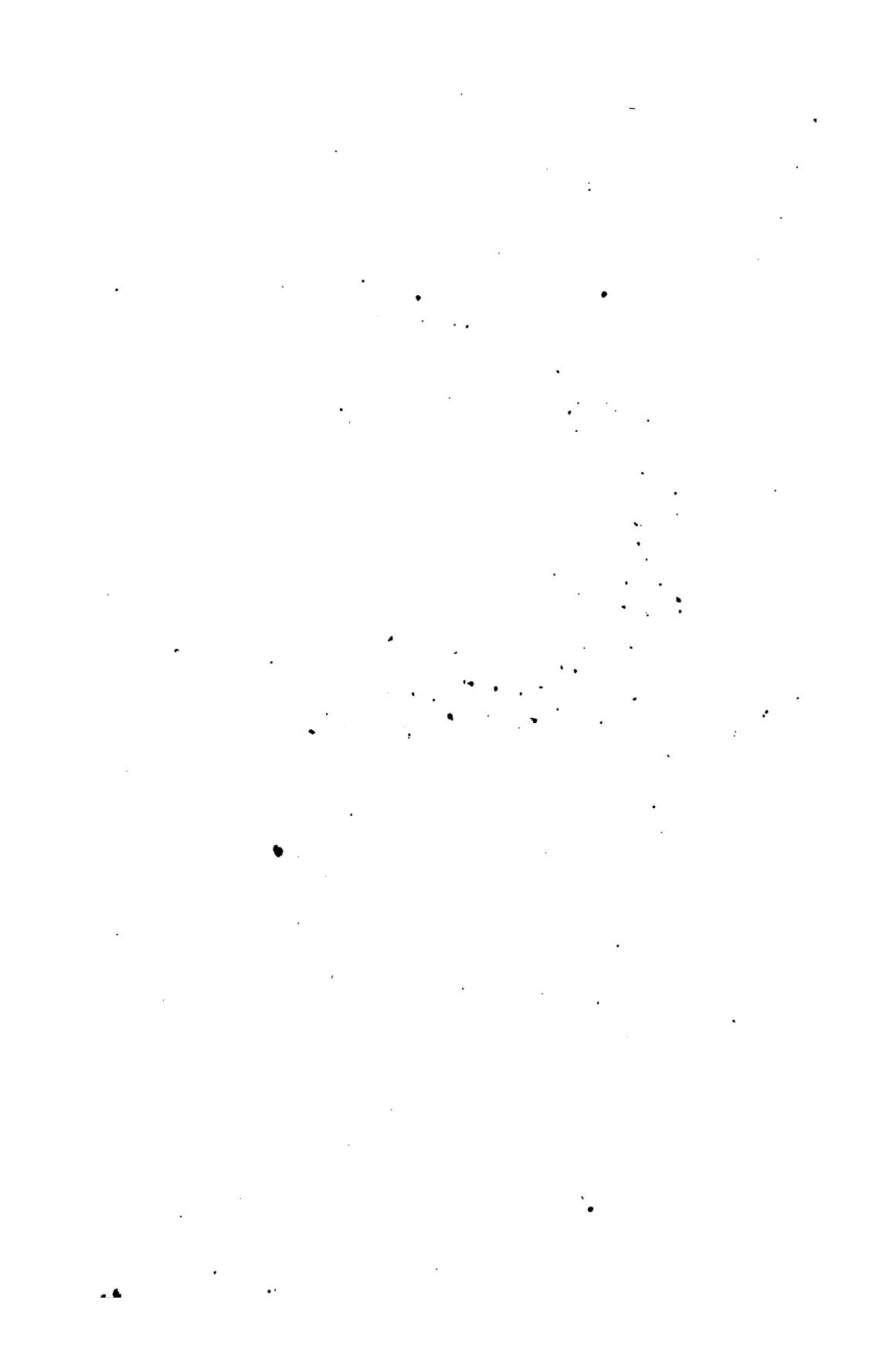
INDEX  
TO  
PASSAGES OF SCRIPTURE  
ADDUCED  
IN CONTROVERSIES RESPECTING THE SABBATH  
AND THE LORD'S DAY

BY ROBERT COX, F.S.A. SCOT.



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## INDEX

TO

PASSAGES OF SCRIPTURE.



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ADDUCED  
IN CONTROVERSIES RESPECTING THE SABBATH  
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By ROBERT COX, F.S.A. Scot.



EDINBURGH  
MACLACHLAN & STEWART  
SIMPKIN, MARSHALL & CO., LONDON  
MDCCCLXXIII.

130. e. 95.

PRINTED BY WHILL AND COMPANY, EDINBURGH.

## P R E F A C E.

At the time of his death, Mr Cox was engaged in preparing a new edition of "The Literature of the Sabbath Question." A portion of the first volume, embracing the references to passages of Scripture adduced in controversies respecting the Sabbath and the Lord's Day, was indeed already in print; and this portion, so far as it relates to those passages, is now published, in the belief that it will prove acceptable to those who desire to have brought before them, in a succinct form, all the passages in Scripture on which the various doctrines regarding Sabbath observance rest.

KINELLAN, EDINBURGH,  
*February 7th 1873.*



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## PASSAGES OF SCRIPTURE

ADDUCED

### IN CONTROVERSIES RESPECTING THE SABBATH AND THE LORD'S-DAY.

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#### I.—THE PATRIARCHAL PERIOD.

---

##### GENESIS.

###### CHAP. I.

In the beginning God created the heaven and the earth. And the 1  
earth was without form and void, and darkness *was* upon the face of 2  
the deep : and the Spirit of God moved upon the face of the waters.

And God said, "Let there be light :" and there was light. And 3  
God saw the light, that *it was* good : and God divided the light from 4  
the darkness. And God called the light Day, and the darkness he 5  
called Night. And the evening and the morning were the first day.

And God said, "Let there be a firmament\* in the midst of the 6  
waters, and let it divide the waters from the waters." And God made 7  
the firmament, and divided the waters which *were* under the firma-  
ment from the waters which *were* above the firmament : and it was so.  
And God called the firmament Heaven. And the evening and the 8  
morning were the second day.

And God said, "Let the waters under the heaven, be gathered 9  
together unto one place, and let the dry *land* appear :" and it was so.  
And God called the dry *land* Earth, and the gathering together of the 10  
waters called he Seas : and God saw that *it was* good. And God said, 11  
"Let the earth bring forth grass, the herb yielding seed, *and* the fruit-  
tree yielding fruit after his kind, whose seed *is* in itself, upon the  
earth :" and it was so. And the earth brought forth grass, *and* herb 12

\* Heb. "expansion."—*Margin.* See Gen. vii. 11; viii. 2; Exod. xxiv. 10  
(p. 11); 2 Sam. xxii. 8, 10; Job ix. 8; xxvi. 11; xxxvii. 18; Ps. lxviii. 4, 8;  
lxviii. 28; civ. 2; cxliv. 5; Isa. xxxiv. 4; lxiv. 1; Mal. iii. 10; Mark i. 10;  
Luke iii. 21; John i. 51; Acts vii. 56; x. 11; 2 Pet. iii. 12; Rev. iv. 1, 6; vi. 14.

yielding seed after his kind, and the tree yielding fruit, whose seed  
13 *was* in itself, after his kind : and God saw that *it was* good. And the  
evening and the morning were the third day.

14 And God said, "Let there be lights in the firmament of the heaven,  
to divide the day from the night ; and let them be for signs, and for  
15 seasons, and for days, and years : and let them be for lights in the  
firmament of the heaven, to give light upon the earth :" and it was so.

16 And God made two great lights ; the greater light to rule the day, and  
17 the lesser light to rule the night : *he made* the stars also. And God  
18 set them in the firmament of the heaven, to give light upon the earth,  
and to rule over the day and over the night, and to divide the light  
19 from the darkness : and God saw that *it was* good. And the evening  
and the morning were the fourth day.

20 And God said, "Let the waters bring forth abundantly, the moving  
creature that hath life, and fowl *that* may fly above the earth in the  
21 open firmament of heaven."\* And God created great whales, and  
every living creature that moveth, which the waters brought forth  
abundantly after their kind, and every winged fowl after his kind :  
22 and God saw that *it was* good. And God blessed them, saying, "Be  
fruitful, and multiply, and fill the waters in the seas, and let fowl  
23 multiply in the earth." And the evening and the morning were the  
fifth day.

24 And God said, "Let the earth bring forth the living creature after  
his kind, cattle and creeping thing, and beast of the earth after his  
25 kind :" and it was so. And God made the beast of the earth after  
his kind, and cattle after their kind, and every thing that creepeth  
upon the earth after his kind : and God saw that *it was* good. And  
26 God said, "Let us make man in our image, after our likeness : and let  
them have dominion over the fish of the sea, and over the fowl of the  
air, and over the cattle, and over all the earth, and over every creep-  
27 ing thing that creepeth upon the earth." So God created man in his  
own image, in the image of God created he him ; male and female  
28 created he them. And God blessed them, and God said unto them,  
"Be fruitful, and multiply, and replenish the earth, and subdue it ;  
and have dominion over the fish of the sea, and over the fowl of the  
29 air, and over every living thing that moveth upon the earth." And  
God said, "Behold, I have given you every herb bearing seed, which *is*  
upon the face of all the earth, and every tree, in the which *is* the fruit  
30 of a tree yielding seed ; to you it shall be for meat. And to every  
beast of the earth, and to every fowl of the air, and to every thing  
that creepeth upon the earth, wherein *there is* life, *I have given* every

\* Heb. "face of the firmament of heaven."—*Marg.*

green herb for meat :" and it was so. And God saw every thing that he had made, and behold, *it was* very good. And the evening and the morning were the sixth day.

## CHAP. II.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh\* day God ended his work which he had made : and he rested† on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.‡

## CHAP. IV.

And in process of time§ it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof.

## CHAP. VII.

" For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." . . . . And it came to pass after seven days,|| that the waters of the flood were upon the earth.

## CHAP. VIII.

And Noah staid yet other seven days, and again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth *was* an olive-leaf pluckt off : so Noah knew that the waters were abated from off the earth. And he staid yet other seven days, and sent forth the dove ; which returned not again unto him any more.

## CHAP. XXVI.

" Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." ¶

\* " Sixth," in the Samaritan copy of the Hebrew text, and in the ancient Syriac version and the Septuagint.

† The Hebrew word here translated " rested," is rendered " ceased" in Josh. v. 12, Job xxxii. 1, and Isa. xxiv. 8. Cessation is all that it expresses.

‡ Compare Exod. xx. 11 (p. 9), xxxi. 17 (p. 12); John v. 17 (p. 58); Heb. iv. 4 (p. 78).

§ Heb. "at the end of days."—*Mary.* Compare 1 Kings xvii. 7, where the same Hebrew phrase is rendered "after a while," in reference to the drying up of the brook Cherith.

¶ Or, "on the seventh day."—*Mary.*

¶ Compare Gen. xviii. 19.

## CHAP. XXIX.

25 And Jacob said to Laban, “What *is* this that thou hast done unto me? did I not serve with thee for Rachel? Wherefore then hast thou beguiled me?” And Laban said, “It must not be so done in our country, to give the younger before the first-born. Fulfil her week,\* and we will give thee this also, for the service which thou shalt serve with me yet seven other years.” And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also. . . . .

30 And he loved also Rachel more than Leah, and served with him yet seven other years.†

## CHAP. L.

10 And Joseph made a mourning for his father seven days.‡

\* Compare Judges xiv. 12 (p. 28). Marriage-feasts lasted a week.

† The peculiar frequency with which the number *seven* occurs in Scripture, and the sacred character which in ancient times was generally attributed to it by Eastern nations, are thought by some to indicate a traditional knowledge of the primeval sanctification of the seventh day by God because of His resting on it after the work of creation. The service of Jacob for Rachel, during two periods of seven years, as mentioned in the passage quoted above, is one of the examples usually adduced; and another is as follows: “And the Lord said unto Cain, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold” (Gen. iv. 15). Again, we read that certain beasts were to be taken into the ark by sevens (Gen. vii. 2); that Abraham made a solemn gift of seven ewe-lambs to Abimelech (Gen. xxi. 28); that Jacob bowed before Esau seven times (Gen. xxxiii. 8); that Pharaoh saw in his dream seven fat and seven lean kine, seven full and seven empty ears of corn (Gen. xli. 2-7); that Balak by the command of Balaam built seven altars, on which were sacrificed seven oxen and seven rams (Numb. xxiii. 1-4); and that Eliphaz was directed by the Lord to sacrifice seven bullocks and seven rams (Job xlvi. 8). In Lev. iv. 6, the priest is directed to “dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary;” and similar passages occur in verse 17 of the same chapter, and in viii. 11, xvi. 14, 15, &c.; also in Numb. xix, 4. In cleansing from leprosy, the priest was to sprinkle the person seven times (Lev. xiv. 7). At the siege of Jericho seven trumpets were sounded by seven priests round the walls of the city seven days (Josh. vi. 4, 6, 8, p. 22). Elisha bade his servant “go again seven times” (1 Kings xviii. 48); the child of the Shunammite sneezed seven times (2 Kings iv. 85); and Naaman was directed by Elisha to wash seven times in the river Jordan (2 Kings v. 10). In the Book of Revelation the number *seven* frequently occurs.

‡ Periods of seven days are mentioned also in Exod. vii. 25; xii. 15; and Job ii. 18 (p. 29).

## II.—THE JEWISH PERIOD BEFORE CHRIST.

## EXODUS.

## CHAP. XV.

And he [Moses, at Marah,] cried unto the **LORD** ; and the **LORD** 25 shewed him a tree, *which* when he had cast into the waters, the waters were made sweet : there he made for them a statute and an ordinance,\* and there he proved them,† and said, “ If thou wilt diligently hearken 26 to the voice of the **LORD** thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians : for I *am* the **LORD** that healeth thee.”

## CHAP. XVI.

And they took their journey from Elim, and all the congregation of 1 the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt. And the whole congregation of the children of Israel murmured against Moses and Aaron in 2 the wilderness. . . .

Then said the **LORD** unto Moses, “ Behold, I will rain bread from 4 heaven for you ; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day, they shall 5 prepare *that* which they bring in ; and it shall be twice as much as they gather daily.” And Moses and Aaron said unto all the children 6 of Israel, “ At even, then ye shall know that the **LORD** hath brought 7 you out from the land of Egypt. And in the morning, then ye shall see the glory of the **LORD** ; for that he heareth your murmurings against the **LORD** : and what *are* we, that ye murmur against us ? ”

And when the dew that lay was gone up, behold, upon the face of 14

\* Compare Deut. v. 12, 16 (pp. 19, 20), where the words in the Decalogue, “ as the **LORD** thy God hath commanded thee,” are thought by some to show that the statute and the ordinance here mentioned were those afterwards expressed in the fourth and fifth commandments.

† Compare Exod. xvi. 4, 28 (pp. 5, 6).

the wilderness *there lay* a small round thing, *as small as the hoar frost*  
 15 *on the ground.* And when the children of Israel saw *it*, they said one  
 to another, “It *is* manna:” for they wist not what it *was*. And  
 Moses said unto them, “This *is* the bread which the *Lord* hath given  
 16 *you to eat.* This *is* the thing which the *Lord* hath commanded, Gather *of it* every man according to his eating; an omer for every  
 man, *according to the number of your persons:* take ye every man for  
 them which *are* in his tents.”

17 And the children of Israel did so, and gathered, some more, some  
 18 less. And when they did mete *it* with an omer, he that gathered  
 much had nothing over, and he that gathered little, had no lack: they gathered every man according to his eating.

19 And Moses said, “Let no man leave of it till the morning.” Not-  
 20 withstanding they hearkened not unto Moses, but some of them left  
 of it until the morning, and it bred worms and stank: and Moses was  
 21 wroth with them. And they gathered it every morning, every man  
 according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass *that* on the sixth day they gathered twice as  
 23 much bread, two omers for one *man*: and all the rulers of the con-  
 gregation came and told Moses. And he said unto them, “This *is*  
*that* which the *Lord* hath said, To-morrow *is* the rest of the holy sabbath<sup>\*</sup> unto the *Lord*: bake *that* which ye will bake *to-day*, and seethe  
*that* ye will seethe; and that which remaineth over, lay up for you to  
 24 be kept until the morning.” And they laid it up till the morning,  
*as* Moses bade; and it did not stink, neither was there any worm  
 25 therein. And Moses said, “Eat that *to-day*; for *to-day* *is* a sabbath  
 26 unto the *Lord*: *to-day* ye shall not find it in the field. Six days ye  
 shall gather it; but on the seventh day, *which* is the sabbath, in it  
 there shall be none.”

27 And it came to pass, *that* there went out *some* of the people on the  
 28 *seventh day* for to gather, and they found none. And the *Lord*  
 said unto Moses, “How long refuse ye to keep my commandments

\* In the Hebrew phrase here translated “the rest of the holy sabbath,” and in that translated “a sabbath” in verse 25, and “the sabbath” in verse 26, the article is wanting; hence, instead of using the *definite* English article in the first and third instances, our translators ought to have used the *indefinite*, as they have done in the second instance. The words in verse 28 mean literally, “A resting of a holy sabbath to Jehovah is to-morrow.” In verse 29, where the article *is* prefixed in the original, we have a correct translation in the phrase “*the* sabbath.” This distinction between the 29th and the previous verses in regard to the article, is preserved in the Septuagint, and also in De Wette’s translation. Geddes inconsistently gives “a sabbath” in verses 25 and 29, and “*the* sabbath” in verse 26.

and my laws? \* See, for that the **LORD** hath given you † the sabbath, 29  
therefore he giveth you on the sixth day the bread of two days: abide  
ye every man in his place, let no man go out of his place on the  
seventh day." So the people rested on the seventh day. . . . 30

And Moses said, "This *is* the thing which the **LORD** commandeth, 32  
'Fill an omer of it to be kept for your generations; that they may  
see the bread wherewith I have fed you in the wilderness, when I  
brought you forth from the land of Egypt.' " And Moses said unto 33  
Aaron, "Take a pot, and put an omer full of manna therein, and lay  
it up before the **LORD**, to be kept for your generations." As the **LORD** 34  
commanded Moses, so Aaron laid it up before the Testimony, to be  
kept. ‡

## CHAP. XIX.

In the third month, when the children of Israel were gone forth out 1  
of the land of Egypt, the same day came they *into* the wilderness of 2  
Sinai. For they were departed from Rephidim, and were come to the 3  
desert of Sinai, and had pitched in the wilderness; and there Israel 4  
camped before the mount. And Moses went up unto God, and the 5  
**LORD** § called unto him out of the mountain, saying, "Thus shalt thou 6  
say to the house of Jacob, and tell the children of Israel; 'Ye have 7  
seen what I did unto the Egyptians, and *how* I bare you on eagles' 8  
wings, and brought you unto myself. Now therefore, if ye will obey 9  
my voice indeed, and keep my covenant, then ye shall be a peculiar 10  
treasure unto me above all people, for all the earth *is* mine. And ye 11  
shall be unto me a kingdom of priests, and an holy nation.' These 12  
are the words which thou shalt speak unto the children of Israel."

And Moses came, and called for the elders of the people, and laid 13  
before their faces all these words which the **LORD** commanded him. 14  
And all the people answered together, and said, "All that the **LORD** 15  
hath spoken, we will do." And Moses returned the words of the 16  
people unto the **LORD**.

And the **LORD** said unto Moses, "Lo, I come unto thee in a thick 17  
cloud, that the people may hear when I speak with thee, and believe 18  
thee for ever." And Moses told the words of the people unto the **LORD**. 19

\* Compare verse 4; Gen. xxvi. 5 (p. 8); Exod. xv. 25 (p. 5).

† The Hebrew word translated "hath given," is the same which in the next line is rendered "giveth." Compare Ezek. xx. 12 (p. 34).

‡ Compare Exod. xxv. 10-21, and Heb. ix. 4. Since there was already neither ark nor tabernacle, this narrative of the laying up of the manna by Aaron is of course proleptical—as some think the mention of the institution of the Sabbath is in Gen. ii. 8 (p. 8).

§ Compare Acts vii. 38 (p. 58); John v. 37; Gal. iii. 19; Heb. ii. 2.

10 And the **LORD** said unto Moses, “ Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day: for the third day the **LORD** will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, *that ye go not* up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned or shot through; whether *it be* beast or man, it shall not live. When the trumpet soundeth long, they shall come up to the mount.”

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, “ Be ready against the third day: come not at *your* wives.”

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that 17 *was* in the camp trembled.\* And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of 18 the mount. And mount Sinai was altogether on a smoke, because the **LORD** descended upon it in fire: and the smoke thereof ascended as 19 the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and 20 louder, Moses spake, and God answered him by a voice. And the **LORD** came down upon mount Sinai,† on the top of the mount; and the **LORD** called Moses *up* to the top of the mount, and Moses went 21 up. And the **LORD** said unto Moses, “ Go down, charge the people, lest they break through unto the **LORD**, to gaze, and many of them 22 perish. And let the priests also which come near to the **LORD** sanctify 23 themselves, lest the **LORD** break forth upon them.” And Moses said unto the **LORD**, “ The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount, and sanctify 24 it.” And the **LORD** said unto him, “ Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests and

\* Compare Deut. iv. 11 (p. 19), and Heb. xii. 18 (p. 79).

† In the following places, this name is given to the mount where the law was received by Moses: Exod. xxiv. 16; xxxi. 18; xxxiv. 2; Neh. ix. 18; Acts vii. 88; Gal. iv. 24. But it is called “*Horeb*” in Deut. iv. 10; v. 2; xxix. 1; 1 Kings viii. 9; 2 Chron. v. 10; Mal. iv. 4. “*Sinai*” is mentioned also in Deut. xxxviii. 2, Judg. v. 5, and Psal. lxviii. 8, 17;—“*Horeb*” in Deut. i. 6, xviii. 16, Psal. cxi. 19, Exod. iii. 1, and 1 Kings xix. 8. In the last two places *Horeb* is called the mount of God.

The explanatory supposition is, that *Horeb* was a particular mountain in a ridge called *Sinai*.

the people break through, to come up unto the **LORD**, lest he break forth upon them." So Moses went down unto the people, and spake unto 25 them.

## CHAP. XX.

And God spake all these words, saying,	1
" I am the <b>LORD</b> thy God, which have brought thee out of the land of Egypt, out of the house of bondage.	2
" Thou shalt have no other gods before me.	3
" Thou shalt not make unto thee any graven image, or any likeness of <i>any thing</i> that <i>is</i> in heaven above, or that <i>is</i> in the earth beneath, or that <i>is</i> in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the <b>LORD</b> thy God <i>am</i> a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth <i>generation</i> of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.	4
" Thou shalt not take the name of the <b>LORD</b> thy God in vain; for the <b>LORD</b> will not hold him guiltless that taketh his name in vain.	5
" Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath * of 10 the <b>LORD</b> thy God; <i>in it</i> thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that <i>is</i> within thy gates.† For <i>in</i> six days the 11 Lord made heaven and earth, the sea, and all that in them <i>is</i> , and rested the seventh day: wherefore the <b>LORD</b> blessed the sabbath-day and hallowed it.‡	6
" Honour thy father and thy mother; that thy days may be long 12 upon the land which the <b>LORD</b> thy God giveth thee. §	7
" Thou shalt not kill.	13
" Thou shalt not commit adultery.	14
" Thou shalt not steal.	15
" Thou shalt not bear false witness against thy neighbour.	16
" Thou shalt not covet thy neighbour's house, thou shalt not covet	17

\* This should be "a sabbath."

† Compare Deut. xxxi. 12 (p. 22).

‡ Compare Deut. v. 12-15 (p. 19); Gen. ii. 8 (p. 8); Exod. xvi. 28-30 (p. 6); xxiii. 12 (p. 9); xxxi. 12-17 (p. 11); xxxiv. 1-29 (p. 12); xxxv. 2, 3 (p. 14); Lev. xix. 3, 30 (p. 15); xxiii. 8 (p. 15); Heb. iv. 4 (p. 78). Dr Geddes gives "Mkest thou labour" in verse 8, and "hath blessed" in verse 11. In regard to the meaning of "hallowed" or "sanctified," see the Table of Questions, below, p. 84, and the word **HOLY** in the index.

§ Compare Eph. vi. 2, 8 (p. 75).

thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that *is* thy neighbour's."

18 And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking ; and when the 19 people saw *it*, they removed and stood afar off. And they said unto Moses, "Speak thou with us and we will hear ; but let not God speak 20 with us, lest we die." And Moses said unto the people, "Fear not ; for God is come to prove you, and that his fear may be before your faces, 21 that ye sin not." And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 And the **LORD** said unto Moses, "Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from 23 heaven. Ye shall not make with me gods of silver, neither shall ye 24 make unto you gods of gold. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. In all places where I record my 25 name, I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone ; for 26 if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon," &c.

#### CHAP. XXIII.

12 Six days thou shalt do thy work, and on the seventh day thou shalt rest ; that thine ox and thine ass may rest, and the son of thy hand-maid and the stranger may be refreshed.

#### CHAP. XXIV.

1 And he said unto Moses, "Come up unto the **LORD**, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel ; and 2 worship ye afar off. And Moses alone shall come near the **LORD** : but they shall not come nigh, neither shall the people go up with him."

3 And Moses came and told the people all the words of the **LORD**, and all the judgments ; and all the people answered with one voice, and said, "All the words which the **LORD** hath said, will we do."

4 And Moses wrote all the words of the **LORD**, and rose up early in the morning, and builded an altar under the hill, and twelve pillars 5 according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed 6 peace-offerings of oxen unto the **LORD**. And Moses took half of the blood, and put *it* in basons ; and half of the blood he sprinkled on 7 the altar. And he took the book of the covenant, and read in the

audience of the people ; and they said, “ All that the Lord hath said will we do, and be obedient.” And Moses took the blood, and 8 sprinkled it on the people, and said, “ Behold the blood of the covenant which the Lord hath made with you concerning all these words.”

Then went up Moses and Aaron, Nadab and Abihu, and seventy of 9 the elders of Israel. And they saw the God of Israel: and *there was* 10 under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in *his* clearness. And upon the nobles of the 11 children of Israel he laid not his hand : also they saw God, and did eat and drink.

And the Lord said unto Moses, “ Come up to me into the mount, 12 and be there : and I will give thee tables of stone\* and a law, and commandments which I have written ; that thou mayest teach them.” And Moses rose up, and his minister Joshua ; and Moses went up 13 into the mount of God. And he said unto the elders, “ Tarry ye 14 here for us, until we come again unto you : And behold, Aaron and Hur *are* with you ; if any man have any matters to do, let him come unto them.”

And Moses went up into the mount, and a cloud covered the mount. 15 And the glory of the Lord abode upon mount Sinai, and the cloud 16 covered it six days ; and the seventh day he called unto Moses out of the midst of the cloud. And sight of the glory of the Lord *was* like 17 devouring fire on the top of the mount, in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him 18 up into the mount : and Moses was in the mount forty days and forty nights.

#### CHAP. XXV.

And thou shalt put into the ark the testimony which I shall give 16 to thee.†

#### CHAP. XXXI.

And the Lord spake unto Moses, saying, “ Speak thou also unto the 12 children of Israel saying, Verily my sabbaths ye shall keep : for it *is* a 13 sign between me and you,‡ throughout your generations ; that *ye* may know that I *am* the Lord that doth sanctify you. Ye shall keep the 14 sabbath therefore : for it *is* holy unto you. Every one that defileth it shall surely be put to death :§ for whosoever doeth *any* work therein,

\* Compare Deut. xxvii. 1-8 ; Josh. viii. 32.

† This is repeated in verse 21.

‡ Compare Ezek. xx. 12, 20 (p. 34) ; Gen. ix. 12, 13, xvii. 11 ; Exod. xiii. 8-16 ; Deut. xi. 18.

§ Compare Exod. xxxv. 2 (p. 14) ; Numb. xv. 35 (p. 17).

15 that soul shall be cut off from amongst his people. Six days may work be done, but in the seventh *is* the sabbath of rest, holy\* to the LORD : whosoever doeth *any* work in the sabbath-day, he shall surely 16 be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual 17 covenant. It *is* a sign between me and the children of Israel for ever : for *in* six days the LORD made heaven and earth, and on the 18 seventh day he rested, and was refreshed." And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.†

## CHAP. XXXII.

7 And the LORD said unto Moses, "Go, get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted 8 *themselves*. They have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, 'These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.' . . . .

15 And Moses turned, and went down from the mount, and the two tables of the testimony *were* in his hand : the tables *were* written on 16 both sides ; on the one side and on the other *were* they written. And the tables *were* the work of God, and the writing *was* the writing of God graven upon the tables. . . . .

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing : and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

## CHAP. XXXIV.

1 And the LORD said unto Moses, "Hew thee two tables of stone like unto the first ; and I will write upon *these* tables the words that were 2 in the first tables, which thou brakest.† And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself 3 there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount : neither let the flocks nor herds feed before that mount."

4 And he hewed two tables of stone, like unto the first : and Moses

\* Heb. "holiness."—*Marg.*

† Compare Deut. ix. 10 (p. 20); x. 4 (p. 21).

‡ Compare verses 27 and 28 of this chapter, and Deut. x. 2-4 (p. 21).

rose up early in the morning, and went unto mount Sinai, as the **Lord** had commanded him, and took in his hand the two tables of stone. And the **Lord** descended in the cloud, and stood with him there, and 5 proclaimed the name of the **Lord**. . . . .

And he said, “Behold, I make a covenant: before all thy people I 10 will do marvels, such as have not been done in all the earth, nor in any nation; and all the people amongst which thou *art*, shall see the work of the **Lord**: for it *is* a terrible thing that I will do with thee.

“Observe thou that which I command thee this day: behold, I drive 11 out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. Take heed to thyself, 12 lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee. But ye shall 13 destroy their altars, break their images, and cut down their groves. For thou shalt worship no other god: for the **Lord**, whose name *is* 14 Jealous, *is* a jealous God: lest they make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice; and 15 thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

“Thou shalt make thee no molten gods. 17

“The feast of unleavened bread shalt thou keep. Seven days 18 thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

“All that openeth the matrix is mine; and every firstling among 19 thy cattle, *whether* ox or sheep, *that is male*. But the firstling of an 20 ass thou shalt redeem with a lamb; and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none shall appear before me empty.

“Six days thou shalt work,\* but on the seventh day thou shalt rest; 21 in earing time† and in harvest thou shalt rest.

“And thou shalt observe the feast of weeks, of the first-fruits of 22 wheat-harvest, and the feast of ingathering at the year’s end.

“Thrice in the year shall all your men-children appear before the 23 **Lord** God, the God of Israel. For I will cast out the nations before 24 thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the **Lord** thy God thrice in the year.

“Thou shalt not offer the blood of my sacrifice with leaven; neither 25

\* “Ye may work.”—*Geddes’s Transl.* See Exod. xxxi. 15 (p. 12).

† This is an old English phrase for ploughing time.

shall the sacrifice of the feast of the passover be left until the morning.

26 "The first of the first-fruits of thy land thou shalt bring into the house of the **LORD** thy God.

"Thou shalt not seethe a kid in his mother's milk."

27 And the **Lord** said unto Moses, "Write thou these words; for after the temor of these words I have made a covenant with thee and with **Israel**."

28 And he was there with the **LORD** forty days and forty nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten commandments.\*

29 And it came to pass when Moses came down from mount Sinai, with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

#### CHAP. XXXV.

1 And Moses gathered all the congregation of the children of **Israel** together, and said unto them, "These *are* the words which the 2 **LORD** hath commanded, that ye should do them. Six days shall work be done, but on the seventh day there shall be to you an holy day,† a sabbath of rest to the **Lord**:‡ whosoever doeth work therein 3 shall be put to death. Ye shall kindle no fire throughout your habitations upon the sabbath-day."§

#### CHAP. XL.

17 And it came to pass, in the first month, in the second year, on the 18 first *day* of the month, *that* the tabernacle was reared up. And 20 Moses reared up the tabernacle; . . . . and he took and put the testimony in the ark, and set the staves on the ark, and put the mercy- 21 seat above the ark. And he brought the ark into the tabernacle.

\* Heb. "words."—*Marg.* Compare verse 1 of this chapter, Exod. xx. 2-17 (p. 9); xxiv. 12 (p. 11); xxxi. 18 (p. 12); and Deut. v. 1-22 (p. 19); x. 2-4 (p. 21).

† Heb. "holiness."—*Marg.*

‡ "Six days may work be done; but the seventh day shall be to you a sabbath of rest, holy to the **Lord**."—*Geddes's Transl.*

§ Compare Exod. xvi. 28 (p. 6). As the 4th and following verses of Exodus xxxv. relate to the fabrication of the tabernacle, &c., some interpret the prohibition to kindle fires as referring only to such as were used for that purpose. But the Jews do not so understand this law; nor can the mere juxtaposition of two laws warrant the presumption that one qualifies the other.

## LEVITICUS.

## CHAP. XIX.

And the **LORD** spake unto Moses, saying, “ Speak unto the congregation of the children of Israel, and say unto them, Ye shall be holy ; 1  
2 for I the **LORD** your God *am* holy.

“ Ye shall fear every man his mother and his father, and keep my 3  
sabbaths : I *am* the **LORD** your God.

“ Turn ye not unto idols, nor make to yourselves molten gods : I 4  
am the **LORD** your God. . . . .

“ Ye shall keep my sabbaths, and reverence my sanctuary : I *am* 30  
the **LORD**.”\*

## CHAP. XX.

“ And ye shall be holy unto me ; for I the **LORD** *am* holy, and 26  
have severed you from *other* people, that ye should be mine.”

## CHAP. XXIII.

And the **LORD** spake unto Moses, saying: “ Speak unto the children 1  
of Israel, and say unto them, *Concerning* the feasts of the **LORD** which 2  
ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

“ Six days shall work be done, but the seventh day *is* the sabbath 3  
of rest, an holy convocation ; † ye shall do no work *therein* : it *is* the  
sabbath of the **LORD** in all your dwellings.

“ These *are* the feasts of the **LORD**, *even* holy convocations, which 4  
ye shall proclaim in their seasons.

“ In the fourteenth *day* of the first month at even, *is* the **LORD**’s 5  
passover. And on the fifteenth day of the same month, *is* the feast of 6  
unleavened bread unto the **LORD** : seven days ye must eat unleavened 7  
bread. In the first day ye shall have an holy convocation ; ye shall  
do no servile work therein. But ye shall offer an offering made by 8  
fire unto the **LORD** seven days : in the seventh day *is* an holy con-  
vocation ; ye shall do no servile work *therein*. . . . .

“ Also on the tenth *day* of this seventh month *there shall be* a day 27  
of atonement : it shall be an holy convocation unto you ; and ye shall  
afflict your souls, and offer an offering made by fire unto the **LORD**.  
And ye shall do no work in that same day ; for it *is* a day of atone- 28  
ment, to make an atonement for you before the **LORD** your God. For 29  
whatsoever soul *it be* that shall not be afflicted in that same day, he  
shall be cut off from among his people. And whatsoever soul *it be* 30

\* This verse is repeated *verbatim* in chap. xxvi. ver. 2.

† Compare verses 7, 8, and 27, and Numb. xxviii. 25 (p. 18).

that doeth any work in that same day, the same soul will I destroy  
 31 from among his people. Ye shall do no manner of work : *it shall be*  
 a statute for ever throughout your generations, in all your dwellings.  
 32 *It shall be* unto you a sabbath of rest, and ye shall afflict your souls :  
 in the ninth *day* of the month at even, from even unto even, shall  
 ye\* celebrate your sabbath.† . . .  
 39 Also in the fifteenth day of the seventh month, when ye have  
 gathered in the fruit of the land, ye shall keep a feast unto the LORD  
 seven days ; on the first day *shall be* a sabbath, and on the eighth day  
 40 *shall be* a sabbath. And ye shall take you on the first day the boughs  
 of goodly trees, branches of palm-trees, and the boughs of thick trees,  
 and willows of the brook ; and ye shall rejoice‡ before the LORD your  
 God seven days.”

## CHAP. XXIV.

8 Every sabbath he [Aaron] shall set it [the bread] in order before  
 the LORD continually, *being taken* from the children of Israel by an  
 everlasting covenant.

## CHAP. XXV.

2 Speak unto the children of Israel, and say unto them, When ye  
 come into the land which I give you, then shall the land keep a  
 3 sabbath § unto the Lord. Six years thou shalt sow thy field, and  
 six years thou shalt prune thy vineyard, and gather in the fruit  
 4 thereof. But in the seventh year shall be a sabbath of rest unto the  
 land, a sabbath for the LORD : thou shalt neither sow thy field, nor  
 5 prune thy vineyard. That which groweth of its own accord of thy  
 harvest, thou shalt not reap, neither gather the grapes of thy  
 6 vine undressed : for it is a year of rest unto the land. And the  
 sabbath of the land shall be meat for you ; for thee and for thy  
 7 servant, and for thy stranger that sojourneth with thee, and for thy  
 cattle, and for the beast that are in thy land, shall all the increase  
 thereof be meat. ||

\* Heb. “rest.”—*Marg.*

† The law concerning the annual day of atonement is more briefly given in  
 Lev. xvi. 29–31, and Numb. xxix. 7. In the former place it is made applicable  
 to sojourning strangers as well as to Israelites : “ And this shall be a statute for  
 ever unto you : that in the seventh month, on the tenth *day* of the month, ye  
 shall afflict your souls, and do no work at all, whether it be one of your own  
 country, or a stranger that sojourneth among you.”

‡ Compare Neh. viii. 9–12 (p. 26), and the places there referred to.

§ Heb. “rest.”—*Marg.*

|| Compare Lev. xxvi. 33–35 (p. 17), and 2 Chron. xxxvi. 20, 21 (p. 26).

## CHAP. XXVI.

And I will scatter you among the heathen, and will draw out a 33 sword after you ; and your land shall be desolate, and your cities waste.

Then shall the land enjoy her sabbaths, as long as it lieth desolate, 34 and ye be in your enemies' land ; *even* then shall the land rest, and enjoy her sabbaths.\*

As long as it lieth desolate, it shall rest ; because it did not rest in 35 your sabbaths when ye dwelt upon it.†

## N U M B E R S.

## CHAP. XV.

But the soul that doeth *ought* presumptuously,‡ (*whether he be* 30 *born in the land, or a stranger,*) the same reproacheth the **LORD** ; and that soul shall be cut off from among his people. Because he hath 31 despised the word of the **LORD**, and hath broken his commandment, that soul shall utterly be cut off : his iniquity *shall be* upon him.

And while the children of Israel were in the wilderness, they found 32 a man that gathered sticks upon the sabbath-day. And they that 33 found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was 34 not declared what should be done to him.

And the **LORD** said unto Moses, “The man shall be surely put to 35 death : all the congregation shall stone him with stones without the camp.” And all the congregation brought him without the camp, 36 and stoned him with stones, and he died ; as the **LORD** commanded Moses.

## CHAP. XXVIII.

And thou shalt say unto them, This *is* the offering made by fire 3 which ye shall offer unto the **LORD** ; two lambs of the first year without spot, day by day, *for* a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even. . . . And on the sabbath-day, two lambs of the first year 4 without spot,§ and two-tenth deals of flour *for* a meat-offering, mingled 9

\* This is repeated in verse 43.

† Compare Lev. xxv. 2-7 (p. 17) ; 2 Chron. xxxvi. 20, 21 (p. 26).

‡ Heb. “with an high hand.”—*Marg.* § Compare Ezek. xlvi. 4 (p. 36).

10 with oil, and the drink-offering thereof. *This is* the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering. . . . After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the *LORD* : it shall be offered beside the continual burnt-offering, 25 and his drink-offering. And on the seventh day ye shall have an holy convocation ; ye shall do no servile work.

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## DEUTERONOMY.

## CHAP. IV.

1 Now therefore hearken, O Israel, unto the statutes, and unto the judgments, which I teach you, for to do *them*, that ye may live, and go in and possess the land which the *LORD* God of your fathers giveth you. 2 Ye shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the *LORD* your God which I command you.\* . . . 5 Behold, I have taught you statutes and judgments, even as the *LORD* my God commanded me, that ye should do so in the land whither 6 ye go to possess it. Keep therefore and do *them* : for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, “ Surely this great nation *is* a 7 wise and understanding people.” For what nation *is there so* great, who *hath* God so nigh unto them, as the *LORD* our God *is* in all *things* 8 that we call upon him for? And what nation *is there so* great that hath statutes and judgments *so* righteous, as all this law which I set before you this day?† 9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life ; but teach them thy sons, and thy 10 sons’ sons : *specially* the day that thou stoodest before the *LORD* thy God in Horeb,‡ when the *LORD* said unto me, “ Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that 11 they may teach their children.” And ye came near and stood under

\* Compare Deut. xii. 82 (p. 21).

† Compare Deut. xxxiii. 4 (p. 22), and the places there referred to.

‡ See note on Exod. xix. 20 (p. 8).

the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the LORD 12 spake unto you out of the midst of the fire : ye heard the voice of the words, but saw no similitude ; only *ye heard* a voice. And he de- 13 clared unto you his covenant, which he commanded you to perform, *even* ten commandments ; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and 14 judgments, that *ye* might do them in the land whither *ye* go over to possess it.\*

## CHAP. V.

And Moses called all Israel, and said unto them, “ Hear, O Israel, 1 the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

“ The LORD our God made a covenant with us in Horeb. The LORD 2,3 made not this covenant with our fathers, but with us, *even* us, who are all of us here alive this day. The LORD talked with you face to 4 face in the mount, out of the midst of the fire, (I stood between the 5 LORD and you at that time, to shew you the word of the LORD ; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

“ ‘ I am the LORD thy God, which brought thee out of the land of 6 Egypt, from the house of bondage.

“ ‘ Thou shalt have none other gods before me. 7

“ ‘ Thou shalt not make thee *any* graven image, or any likeness of 8 *any* thing that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth. Thou shalt not bow down 9 thyself unto them, nor serve them : for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me, and shew- 10 ing mercy unto thousands of them that love me and keep my commandments.

“ ‘ Thou shalt not take the name of the LORD thy God in vain : for 11 the LORD will not hold *him* guiltless that taketh his name in vain.

“ ‘ Keep the sabbath-day to sanctify it, as the LORD thy God hath 12 commanded thee.† Six days thou shalt labour,‡ and do all thy work : 13 but the seventh day *is* the sabbath§ of the LORD thy God ; *in it* thou 14 shalt not do any work, thou, nor thy son, nor thy daughter, nor thy

\* Compare Exod. xix. 16-25 (p. 8), and Heb. xii. 18 (p. 79).

† Compare Exod. xv. 25 (p. 5) ; xvi. 4, 28 (pp. 5, 6).

‡ “ Mayst thou labour.”—*Geddes's Transl.* See Exod. xxxi. 15 (p. 12).

§ This should be “ a sabbath.”

man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that *is* within thy gates: that thy  
15 man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.\*

16 “ Honour thy father and thy mother, as the LORD thy God hath commanded thee,† that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 “ Thou shalt not kill.

18 “ Neither shalt thou commit adultery.

19 “ Neither shalt thou steal.

20 “ Neither shalt thou bear false witness against thy neighbour.

21 “ Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 “ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone, and delivered them unto me.”‡

## CHAP. VII.

6 For thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

## CHAP. IX.

7 Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD  
9 was angry with you, to have destroyed you. When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty  
10 days and forty nights; I neither did eat bread nor drink water: And the LORD delivered unto me two tables of stone, written with the finger of God: and on them *was written* according to all the words which the

\* Compare Exod. xx. 8-11 (p. 9).

† Compare Exod. xv. 25 (p. 5).

‡ Compare Exod. xx. 2-17 (p. 9); xxxiv. 1-28 (p. 12).

LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly. And it came to pass, at the end of forty days 11 and forty nights, *that the LORD gave me the two tables of stone, even the tables of the covenant.*\* . . .

And I looked, and, behold, ye had sinned against the LORD your 16 God, *and had made you a molten calf: ye had turned aside quickly out of the way which the LORD hath commanded you.* And I took 17 the two tables, and cast them out of my two hands, and brake them before your eyes.

## CHAP. X.

At that time the LORD said unto me, “ Hew thee two tables of 1 stone like unto the first, and come up unto me into the mount, and 2 make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.”

And I made an ark of shittim wood, and hewed two tables of stone 3 like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote † on the tables, according to the 4 first writing, the ten commandments, ‡ which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

And I turned myself, and came down from the mount, and put the 5 tables in the ark which I had made, and there they be, as the LORD commanded me.‡

## CHAP. XII.

What thing soever I command you, observe to do it: thou shalt 32 not add thereto, nor diminish from it.§

## CHAP. XXXI.

And Moses wrote this law, and delivered it unto the priests the 9 sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. And Moses commanded them, saying, “ At 10 the end of *every* seven years, in the solemnity of the year of release, in 11 the feast of tabernacles, when all Israel is come to appear before the LORD thy God, in the place which he shall choose, thou shalt read this

\* The phrase “tables of the covenant” is repeated in verse 15 of this chapter. Compare Exod. xxxi. 18 (p. 12); 1 Kings viii. 9, 21 (p. 23).

† Compare Exod. xxxiv. 27, 28 (p. 14).

‡ Heb. “words.”—*Marg.*

§ Compare 1 Kings viii. 9, 21 (p. 23).

‡ Compare Prov. xxx. 6; Mal. iv. 4; Matt. xv. 9 (p. 40).

12 law before all Israel, in their hearing. Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates,\* that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: and *that* their children, which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.” . . .

24 And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished; that Moses commanded the Levites which bare the ark of the covenant of the LORD, saying, “Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.”

## CHAP. XXXIII.

4 Moses commanded us a law, *even* the inheritance of the congregation of Jacob.†

## J O S H U A.

## CHAP. VI.

2 And the LORD said unto Joshua, “See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour. 3 And ye shall compass the city, all *ye* men of war, *and* go round about 4 the city once; thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall compass the city seven times, and the priests shall blow 5 with the trumpets. And it shall come to pass, that when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.”

\* As to strangers, compare Exod. xii. 49; xx. 10 (p. 9); Lev. xxiv. 17-22; Numb. ix. 14; xv. 14-16; Deut. xxix. 11; Josh. viii. 83, 85. “The whole Jewish state was considered as composed of the two classes—Jews, and strangers within their gates, or proselytes.”—Kitto's *Cyclopædia of Biblical Literature*, art. PROSELYTE. See also Smith's *Dict. of the Bible*.

† Compare Exod. xx. 2 (p. 9); Lev. xix. 1 (p. 15); xxiii. 1 (p. 15); Deut. iv. 5-8 (p. 18); v. 1 (p. 19); Psal. cxlvii. 19, 20 (p. 80); Rom. ii. 14 (p. 67). To these texts, which some regard as proof that the Law of Moses was given to Israel alone, others oppose certain passages concerning “strangers,” Deut. xxxi. 12, above, and the texts referred to in the preceding note; also Neh. xiii. 16-21 (p. 27); Isa. xliv. 10, 12; Rom. xv. 4; Gal. iii. 10; 2 Tim. iii. 16, 17 (p. 78); Heb. vi. 12.

## J U D G E S.

## C H A P. XIV. \*

And Samson said unto them, “I will now put forth a riddle unto 12 you: if ye can certainly declare it me within seven days of the feast,\* and find *it* out, then I will give you thirty sheets, and thirty changes of garments.”

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## 1 K I N G S.

## C H A P. VIII.

Then Solomon assembled the elders of Israel, and all the heads of 1 the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion. . . .

And the priests brought in the ark of the covenant of the LORD 6 unto his place, into the oracle of the house, to the most holy *place*, even under the wings of the cherubims. . . .

*There was* nothing in the ark save the two tables of stone, which 9 Moses put there at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.†. . . .

Then spake Solomon, . . . . “I have built an house for the 12,20 name of the LORD God of Israel. And I have set there a place for the 21 ark, wherein is the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.”

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## 2 K I N G S.

## C H A P. IV.

And the woman called unto her husband, and said, “Send me, I 22 pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.” And he said, “Wherefore wilt 23 thou go to him to-day? *it is* neither new-moon nor sabbath.” And she said, “*It shall be well.*”

\* Compare Gen. xxix. 27 (p. 4).

† Compare Deut. x. 4, 5 (p. 21).

## CHAP. XI.

5 And he\* commanded them, saying, "This *is* the thing that ye shall do: a third part of you that enter in on the sabbath, shall even be keepers of the watch of the king's house; and a third part *shall be* 6 at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, that it be not broken down. 7 And two parts of all you that go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king."†

## CHAP. XVI.

18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he‡ from the house of the LORD for the king of Assyria.

## CHAP. XXII.

8 And Hilkiah the high priest said unto Shaphan the scribe, "I have found the book of the law in the house of the LORD :" and Hilkiah 10 gave the book to Shaphan, and he read it. . . . And Shaphan the scribe shewed the king [Josiah], saying, "Hilkiah the priest hath 11 delivered me a book :" And Shaphan read it before the king. And it came to pass when the king had heard the words of the book of the 12 law, that he rent his clothes. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah, a servant of the king's, 13 saying, "Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all *that which is* written concerning us."§

## CHAP. XXIII.

1 And the king sent, and they gathered unto him all the elders of 2 Judah, and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people both small and great; and he read in their ears all the words of the book of the covenant *which was* found in the house of the LORD.

\* Jehoiada the priest.

† The sabbath is similarly mentioned in 2 Chron. xxiii. 8, and xxxi. 8.

‡ King Ahaz.

§ Compare 2 Chron. xxxiv. 14-38.

## 1 CHRONICLES.

## CHAP. IX.

And *other* of their brethren of the sons of the Kohathites, *were* over 32 the shew-bread, to prepare *it* every sabbath.

## CHAP. XXIII.

Because their [the Levites'] office was . . . . to offer all burnt- 28 sacrifices unto the LORD in the sabbaths, in the new-moons, and on the 31 set feasts, by number, according to the order commanded unto them, continually before the LORD.

## 2 CHRONICLES.

## CHAP. II.

And Solomon sent to Huram the king of Tyre, saying, . . . . 3  
 "Behold, I build an house to the name of the LORD my God, to dedicate 4  
 it to him, *and* to burn before him sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel."

## CHAP. VIII.

Then Solomon offered burnt-offerings unto the LORD on the altar of 12 the LORD, which he had built before the porch; even after a certain 13 rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new-moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

## CHAP. XVII.

Also in the third year of his reign he [Jehoshaphat] sent to his 7  
 princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And 8  
 with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and 9  
 Jehoram, priests. And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

## CHAP. XXXVI.

20 And them that had escaped from the sword, carried he away to Babylon ; where they were servants to him and his sons, until the reign of the kingdom of Persia ; to fulfil the word of the LORD by the  
 21 mouth of Jeremiah, until the land had enjoyed her sabbaths : *for as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.*\*

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## NEHEMIAH.

## CHAP. VIII.

9 And† Nehemiah, which *is* the Tirshatha,‡ and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, “This day *is* holy unto the LORD your God ;§ mourn not, nor weep :” for all the people wept, when they heard the words of the law.  
 10 Then he said unto them, “Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared ; for *this day is* holy unto our LORD : neither be ye sorry ; for the joy of the LORD is your strength.”  
 11 So the Levites stilled all the people, saying, “Hold your peace, for the day *is* holy ; neither be ye grieved.”  
 12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth,|| because they had understood the words that were declared unto them. . . .  
 17 And¶ all the congregation of them that were come again out of the captivity, made booths, and sat under the booths : for since the days of Joshua the son of Nun, unto that day, had not the children of Israel  
 18 done so : and there was very great gladness. Also day by day, from the first day until the last day, he read in the book of the law of God : and they kept the feast seven days, and on the eighth day was a solemn assembly,\*\* according to the manner.

\* Compare Lev. xxv. 2-7 (p. 16), and xxvi. 38-35 (p. 17).

† On the first day of the seventh month (*i.e.*, the feast of trumpets, Lev. xxiii. 24, 25).

‡ Or, “the governor.”—*Marg.*

§ See the note on Exod. xx. 11 (p. 9). Ezra had just finished reading to the people the book of the law of Moses.

|| See also Exod. xv. 20, 21 ; Lev. xxiii. 40 (p. 16) ; Deut. xiv. 28-26 ; xxvii. 7 ; 2 Chron. xxx. 21-26 ; Psal. xlvi. 4 (p. 29) ; xcii. 8 (p. 29) ; xcvi. 4-8 ; c. ; cl. ; Isa. xxx. 29 (p. 81) ; Jer. xxxi. 12-14 ; Hos. ii. 11 (p. 86) ; Luke xiv. 1-12 (p. 48).

¶ What follows relates to the feast of tabernacles (Lev. xxiii. 34-40).

\*\* Heb. “a restraint.”

## CHAP. IX.

Then the Levites, Jeshua and Kadmiel, &c., said, “Stand up *and* 5  
bless the **LORD** your God for ever and ever; and blessed be thy glori-  
ous name, which is exalted above all blessing and praise. . . .  
Thou camest down also upon mount Sinai, and spakest with them 13  
[our fathers] from heaven, and gavest them right judgments, and true  
laws, good statutes and commandments: and madest known unto 14  
them thy holy sabbath,\* and commandedst them precepts, statutes,  
and laws, by the hand of Moses thy servant.”

## CHAP. X.

And the rest of the people, the priests, the Levites, the porters, the 28  
singers, the Nethinims, and all they that had separated themselves  
from the people of the lands unto the law of God, their wives, their  
sons and their daughters, every one having knowledge, and having  
understanding; they clave to their brethren, their nobles, and en- 29  
tered into a curse and into an oath, to walk in God’s law, which was  
given by Moses the servant of God, and to observe and do all the  
commandments of the **LORD** our Lord, and his judgments and his  
statutes: And that we would not give our daughters unto the 30  
people of the land, nor take their daughters for our sons: And *if* the 31  
people of the land bring ware or any victuals on the sabbath-day, to  
sell, *that* we would not buy it of them on the sabbath, or on the  
holy-day; and *that* we would leave the seventh year, and the exaction  
of every debt.

Also we made ordinances for us, to charge ourselves yearly with 32  
the third part of a shekel, for the service of the house of our God;  
for the shew-bread, and for the continual meat-offering, and for the 33  
continual burnt-offering, of the sabbaths, of the new moons, for the  
set feasts, and for the holy *things*, and for the sin-offerings, to make  
an atonement for Israel, and *for* all the work of the house of our God.

## CHAP. XIII.

In those days saw I in Judah *some* treading wine-presses on the 15  
sabbath, and bringing in sheaves, and lading asses; as also wine,  
grapes, and figs, and all *manner* of burdens, which they brought into  
Jerusalem on the sabbath-day: and I testified *against* them in the  
day wherein they sold victuals. There dwelt men of Tyre also 16  
therein, which brought fish and all manner of ware, and sold on the

\* Psal. ciii. 7: “He made known his ways unto Moses, his acts unto the children  
of Israel.”

17 sabbath unto the children of Judah, and in Jerusalem. Then I contended with the nobles of Judah, and said unto them, “What evil thing *is* this that ye do, and profane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.”

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day. So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice. 21 Then I testified against them, and said unto them, “Why lodge ye about the wall? if ye do *so* again, I will lay hands on you.” From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath-day.

## JOB.

### CHAP. I.

1 There was a man in the land of Uz, whose name *was* Job, and that man was perfect and upright, and one that feared God, and 2 eschewed evil. And there were born unto him seven sons, and 4 three daughters. . . . And his sons went and feasted in *their* houses, every one his day; and sent and called for their three sisters, 5 to eat and to drink with them. And it was so, when the days of *their* feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according* to the number of them all: for Job said, “It may be that my sons have sinned, and cursed God in their hearts.” Thus did Job continually.\*

6 Now there was a day † when the sons of God came to present themselves before the Lord, and Satan came also among them.

\* Heb. “all the days.”—*Marg.*

† The literal translation is “*the day*,” as Dr Kennicott observes in his *Two Dissertations on the Tree of Life, &c.*, p. 178. And the literal rendering of the sentence is, “And the day *was*, and the sons of God came,” &c. That this form of expression implies, as some think it does, the statedness of the day, has been denied by others; reference being made to the same Hebrew phrase in 1 Sam. xiv. 1, and 2 Kings iv. 18.

Kennicott supposes “the sons of God” to mean “persons professing the true worship of God;” while others argue from chap. xxxviii. verse 7, that the angels

## CHAP. II.

Again there was a day\* when the sons of God came to present 1  
themselves before the Lord, and Satan came also among them to pre-  
sent himself before the Lord. . . .

So Job's three friends sat down with him upon the ground seven 13  
days and seven nights, and none spake a word unto him, for they saw  
that his grief was very great.†

## P S A L M S.

## PSAL. XLII.

When I remember these *things*, I pour out my soul in me: for I 4  
had gone with the multitude; I went with them to the house of God,  
with the voice of joy and praise, with a multitude that kept holy-day.

## PSAL. LXXIV.

Thine enemies have cast fire into thy sanctuary; they have defiled 7  
by *casting down* the dwelling-place of thy name to the ground. They 8  
said in their hearts, “Let us destroy them together:” they have  
burnt up all the synagogues of God in the land.‡

## PSAL. XCII.

¶ A psalm or song for the sabbath-day.

*It is a good thing* to give thanks unto the LORD, and to sing praises 1  
unto thy name, O most High: to shew forth thy loving-kindness in 2  
the morning, and thy faithfulness every night, upon an instrument of 3  
ten strings, and upon the psaltery; upon the harp with a solemn

are signified, and hold that the coming of Satan to present himself among the  
sons of God is inconsistent with any other interpretation.

\* “*The day*” is again the literal translation.

As the date of the Book of Job is unknown, and many Biblical scholars regard  
it as a poem written long after the time of Moses, but little weight can justly be  
given to inferences drawn from expressions in the passages above quoted, in  
favour of a Patriarchal sabbath.

† Compare Gen. 1. 10 (p. 4).

‡ That this psalm was written long after David's time, would be evident, even  
were we sure that “synagogues” is the meaning of the Hebrew phrase—which,  
however, is by no means the case. From 2 Kings xxii. 8–13 (p. 24), it appears  
that synagogues were unused in the reign of Josiah; but all are agreed that their  
origin was not later than the return of the exiles from Babylon with Zerubbabel:  
see Neh. viii. 1–5, 18; xiii. 1.

4 sound. For thou, **LORD**, has made me glad through thy work : I will triumph in the works of thy hands, &c.

## PSAL. CXVIII.

19 Open to me the gates of righteousness : I will go into them, *and* I  
20 will praise the **LORD** : this gate of the **LORD**, into which the righteous shall enter.

21 I will praise thee ; for thou hast heard me, and art become my sal-  
22 vation. The stone *which* the builders refused is become the head  
23 *stone* of the corner. This is the **LORD**'s doing ; it *is* marvellous in our  
24 eyes. This *is* the day *which* the **LORD** hath made ; we will rejoice and be glad in it.\*

## PSAL. CXLVII.

19 He sheweth his word unto Jacob, his statutes and his judgments  
20 unto Israel. He hath not dealt so with any nation ; and *as for his* judgments, they have not known them.†

## I S A I A H.

## CHAP. I.

10 Hear the word of the **LORD**, ye rulers of Sodom ; give ear unto the  
11 law of our God, ye people of Gomorrah. To what purpose *is* the multitude of your sacrifices unto me ? saith the **LORD** : I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in  
12 the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts ?

13 Bring no more vain oblations ; incense is an abomination unto me ; the new moons and sabbaths, the calling of assemblies, I cannot  
14 away with ; *it is* iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth : they are a trouble unto  
15 me ; I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of blood.

16 Wash you, make you clean ; put away the evil of your doings from

\* Compare Matt. xxi. 42 ; Mark xii. 10 ; Luke xx. 17 ; Acts iv. 11 (p. 57) ; Eph. ii. 20 ; 1 Pet. ii. 4, 7.

† Compare Deut. xxxiii. 4 (p. 22), and the passages there referred to.

before mine eyes ; cease to do evil ; learn to do well ; seek judgment ; 17  
relieve the oppressed ; judge the fatherless ; plead for the widow.\*

## CHAP. XXX.

Ye shall have a song, as in the night, *when a holy solemnity is kept* ; 29  
and gladness of heart, as when one goeth with a pipe to come into the  
mountain of the *Lord*, to the mighty One of Israel.

## CHAP. LVI.

Thus saith the *Lord*, Keep ye judgment, and do justice ; for my 1  
salvation *is* near to come, and my righteousness to be revealed. 2  
Blessed *is* the man *that* doeth this, and the son of man *that* layeth  
hold on it ; that keepeth the sabbath from polluting it, and keepeth  
his hand from doing any evil.

Neither let the son of the stranger, that hath joined himself to the 3  
*Lord*, speak, saying, The *Lord* hath utterly separated me from his  
people : neither let the eunuch say, Behold, I *am* a dry tree. For 4  
thus saith the *Lord* unto the eunuchs that keep my sabbaths, and  
choose *the things* that please me, and take hold of my covenant : 5  
Even unto them will I give in mine house, and within my walls, a  
place and a name better than of sons and of daughters ; I will 6  
give them an everlasting name, that shall not be cut off. Also the  
sons of the stranger, that join themselves to the *Lord*, to serve him, 7  
and to love the name of the *Lord*, to be his servants, every one  
that keepeth the sabbath from polluting it, and taketh hold of  
my covenant ; even them will I bring to my holy mountain, and  
make them joyful in my house of prayer : their burnt-offerings and  
their sacrifices *shall be* accepted upon mine altar ; for mine house shall  
be called an house of prayer for all people. The *Lord* *God*, which 8  
gathereth the outcasts of Israel, saith, Yet will I gather *others* unto  
him, besides those that are gathered unto him.

## CHAP. LVIII.

If thou turn away thy foot from the sabbath, *from* doing thy plea- 13  
sure on my holy day ; and call the sabbath a delight, the *holy* *of* the  
*Lord*, honourable ; and shalt honour him, not doing thine own ways,  
nor finding thine own pleasure,† nor speaking *thine own* words : then 14

\* Compare Psal. l. 8-14 ; li. 16, 17 ; Jer. vi. 19, 20 ; vii. 21-23 (p. 33) ; Hos. vi. 6 ; and Matt. ix. 18 ; xii. 7 (p. 39) ; xxiii. 23 (p. 41).

† Compare verse 8.

In Dr Ebenezer Henderson's *Translation of Isaiah*, 2d ed., p. 429, this pas-

shalt thou delight thyself in the **Lord** ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father : for the mouth of the **Lord** hath spoken it.

## CHAP. LXV.

17 For, behold, I create new heavens, and a new earth ; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever *in that* which I create : for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, 20 and joy in my people ; and the voice of weeping shall be no more heard in her, nor the voice of crying, &c.

## CHAP. LXVI.

18 It shall come, that I will gather all nations and tongues ; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles. And they shall bring all your brethren *for* an offering unto the **Lord**, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the **Lord**, as the children of Israel bring an offering in a clean vessel 21 into the house of the **Lord**. And I will also take of them for priests, *and for* Levites, saith the **Lord**.  
 22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the **Lord**, so shall your seed and your name remain.  
 23 And it shall come to pass, *that* from one new-moon to another,

sage is rendered as follows :—" If thou restrain thy foot on the sabbath, and do not thine own business on my holy day ; and call the sabbath a delight, and the holy day of Jehovah honourable ; and honour it, not doing thine own ways, *nor attending to thine own business*, nor spending it in talk : then thou shouldest delight thyself in Jehovah," &c. In the authorised English version the word " pleasure" seems to be used in the sense, not of *voluptas* (enjoyment), but of *voluntas* (will) ; which is the expression in the Vulgate, and in Wickliff's English Bible. The Septuagint, again, or ancient Greek version by Alexandrian Jews, has in the beginning of the verse *θέλεις τὴν σάβα σου οὐκ ιππεῖς* (wills), while, in the subsequent clause—rendered by our translators, " nor finding thine own pleasure,"—instead of repeating this general phrase, it *specifies* the thing prohibited : *οὐκ ἀποιτεῖς τὴν σάβα σου οὐκ ιππεῖς* i.e. " thou shalt not lift thy foot *to work*." Justin Martyr also, in his *Dialogue with Trypho*, § 27, treats the injunction of the prophet as a mere repetition of the Mosaic law prohibiting work on the sabbath.

and from one sabbath to another, shall all flesh come to worship before me, saith the **LORD**.\* And they shall go forth, and look upon 24 the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

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## J E R E M I A H.

### CHAP. VII.

Thus saith the **LORD** of hosts, the God of Israel; Put your burnt- 21 offerings unto your sacrifices, and eat flesh. For I spake not unto your 22 fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: But this 23 thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you.†

### CHAP. XVII.

And say unto them, Hear ye the word of the **LORD**, ye kings of 20 Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates.

Thus saith the **LORD**, Take heed to yourselves, and bear no burden 21 on the sabbath-day, nor bring *it* in by the gates of Jerusalem; neither 22 carry forth a burden out of your houses on the sabbath-day, neither do ye any work; but hallow ye the sabbath-day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made 23 their neck stiff, that they might not hear nor receive instruction.

And it shall come to pass, if ye diligently hearken unto me, saith 24 the **LORD**, to bring in no burden through the gates of this city on the sabbath-day, but hallow the sabbath-day, to do no work therein; then 25 shall there enter into the gates of this city, kings and princes sitting upon the throne of David, riding in chariots, and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever. And they shall come from the 26 cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices of praise unto the house of the **LORD**.

\* Compare Isa. ii. 2, 3.

† Compare Isa. i. 10–17 (p. 30), and the places there referred to.

27 But if ye will not hearken unto me to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

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## L A M E N T A T I O N S.

## C H A P. I.

7 Jerusalem remembered in the days of her affliction, and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her : the adversaries saw her, *and* did mock at her sabbaths.

## C H A P. II.

6 The L O R D hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

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## E Z E K I E L.

## C H A P. XX.

10 Wherefore I caused them to go forth out of the land of Egypt, and 11 brought them into the wilderness ; and I gave them my statutes, and shewed them\* my judgments, which *if* a man do, he shall even live 12 in them. Moreover also, I gave them my sabbaths,† to be a sign between me and them, that they might know that I *am* the L O R D that sanctify them.‡

13 But the house of Israel rebelled against me in the wilderness : they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them ; and my sabbaths they greatly 18 polluted.§ . . . But I said unto their children in the wilderness, 19 “ *I am* the L O R D your God ; walk in my statutes, and keep my judgments, and do them : and hallow my sabbaths ; and they shall be a sign between me and you, that ye may know that I *am* the L O R D your God.”

\* Heb. “ made them to know.”—*Marg.*

† The Hebrew word here translated “ gave,” is the same which is used in Exod. xvi. 29 (p. 7).

‡ Compare Exod. xxxi. 13, 17 (p. 11, 12).

§ This charge is repeated in verses 16 and 24 of the chapter.

## CHAP. XXII.

Thou hast despised mine holy things, and hast profaned my sabbaths. . . . Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

## CHAP. XXIII.

The LORD said moreover unto me, “ Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations: . . . . This they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.”

## CHAP. XLIII.

Seven days shall they [the priests] purge the altar and purify it; and they shall consecrate themselves. And when these days are expired, it shall be, *that* upon the eighth day,\* and *so* forward, the priests shall make your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord God.

## CHAP. XLIV.

And they [the priests] shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean. And in the controversy they shall stand in judgment, *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths.

## CHAP. XLV.

And it shall be the prince's part to *give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel.

## CHAP. XLVI.

Thus saith the LORD God, The gate of the inner court† that looketh toward the east, shall be shut the six working-days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened. And the prince shall enter by the way of the porch of *that*

\* Eighth days are mentioned also in Exod. xxii. 80; Lev. ix. 1; xii. 3; xiv. 10, 28; xxii. 27; xxiii. 36, 39; Numb. vi. 10; xxix. 35; 2 Chron. vii. 9; Neh. viii. 18.

† Of the sanctuary.

gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate : then he shall go forth ; but the 3 gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of the gate before the **LORD**, in the sabbaths, and in the new-moons.

4 And the burnt-offering that the prince shall offer unto the **LORD** in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.\* And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs as he shall be able to give, and an hin 6 of oil to an ephah. And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram ; they shall be without blemish.

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## D A N I E L.

### CHAP. VII.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the 24 whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *are* ten kings *that* shall arise : and another shall rise after them ; and he shall be diverse from the first, 25 and he shall subdue three kings. And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand, until a time and times and the dividing of time.

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## H O S E A.

### CHAP. II.

11 I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts.†

\* Compare Numb. xxviii. 9 (p. 17).

† Compare Neh. viii. 12 (p. 26), and the places there referred to.

## A M O S.

## CHAP. VIII.

Hear this, O ye that swallow up the needy, even to make the poor 4  
 of the land to fail, saying, “When will the new-moon be gone, that 5  
 we may sell corn ? and the sabbath, that we may set forth wheat, mak-  
 ing the ephah small, and the shekel great, and falsifying the balances 6  
 by deceit ? that we may buy the poor for silver, and the needy for a 7  
 pair of shoes ; *yea*, and sell the refuse of the wheat ?” The LORD 7  
 hath sworn by the excellency of Jacob, Surely I will never forget 8  
 any of their works. Shall not the land tremble for this, and every one  
 mourn that dwelleth therein ?\*

## III.—THE PERIOD OF CHRIST

AND THE

## CHRISTIANS EXCLUSIVELY JEWISH.

## M A T T H E W.

## CHAP. III.

Then cometh Jesus from Galilee to Jordan unto John, to be bap- 13  
 tized of him. But John forbade him, saying, “I have need to be 14  
 baptized of thee, and comest thou to me ?” And Jesus answering, 15  
 said unto him, “Suffer *it to be so* now ; for thus it becometh us to  
 fulfil all righteousness.” Then he suffered him.

## CHAP. V.

Think not that I am come to destroy the law or the prophets : I 17  
 am not come to destroy, but to fulfil.† For verily I say unto you, Till 18  
 heaven and earth pass, one jot or one tittle shall in no wise pass from  
 the law, till all be fulfilled. Whosoever therefore shall break one of 19  
 these least commandments, and shall teach men so, he shall be called

\* For extracts from the Apocrypha, see p. 86 of this volume.

† Compare Matt. xxii. 35-40 (p. 40), and Luke x. 26-28 (p. 47); xvi. 17  
 (p. 49). See also Matt. v. 38, 39 (compared with Exod. xxi. 24; Lev. xxiv. 20;  
 and Deut. xix. 21); Matt. v. 31, 32; xix. 8-9 (compared with Deut. xxiv. 1);  
 Rom. vii. 6 (p. 68); 2 Cor. iii. 1-11 (p. 71); Gal. iii. 24, 25 (p. 73); Eph. ii. 14,  
 15 (p. 75); Col. ii. 14 (p. 77); Heb. vii. 12; viii. 6, 7, 13, xii. 18-24 (p. 79)

the least in the kingdom of heaven ; but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

## CHAP. VI.

5 And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, 6 they have their reward. But thou, when thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward 7 thee openly. But when ye pray, use not vain repetitions, as the heathen do : for they think that they shall be heard for their much 8 speaking. Be not ye therefore like unto them : for your Father 9 knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye : “Our Father which art in heaven,” &c.

## CHAP. IX.

14 Then came to him the disciples of John, saying, “Why do we and 15 the Pharisees fast oft, but thy disciples fast not ?” And Jesus said unto them, “Can the children of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.” \*

## CHAP. XII.

1 At that time Jesus went on the sabbath-day through the corn ; and his disciples were an hungered, and began to pluck the ears of corn, and to eat. †  
 2 But when the Pharisees saw *it*, they said unto him, “Behold, thy disciples do that which is not lawful to do upon the sabbath-day.”  
 3 But he said unto them, “Have ye not read what David did, when 4 he was an hungered, and they that were with him, ‡ how he entered into the house of God, and did eat the shew-bread, § which was not lawful for him to eat, neither for them which were with him, but only 5 for the priests ? || Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are 6 blameless ? ¶ But I say unto you, that in this place is *one* greater

\* See parallel passages in Mark ii. 18, and Luke v. 33.

† See Deut. xxiii. 25.

‡ See 1 Sam. xxi. 6.

§ See Exod. xxv. 30 ; Lev. xxiv. 6.

|| See Exod. xxix. 32, 38 ; Lev. viii. 31 ; xxiv. 9.

¶ See Numb. xxviii. 9 (p. 17).

than the temple.\* But if ye had known what this meaneth, ‘I will have mercy and not sacrifice,’† ye would not have condemned the guiltless. For the Son of man is Lord even of the sabbath-day.”‡

And when he was departed thence, he went into their synagogue. 9  
And, behold, there was a man which had *his* hand withered. And they 10  
asked him, saying, “Is it lawful to heal on the sabbath-days?” that they might accuse him.

And he said unto them, “What man shall there be among you that 11  
shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out? How much then is a man better 12  
than a sheep? Wherefore it is lawful to do well on the sabbath-days.”

Then saith he to the man, “Stretch forth thine hand.” And he 13  
stretched *it* forth; and *it* was restored whole, like as the other. Then 14  
the Pharisees went out, and held a council against him, how they might  
destroy him. §

## CHAP. XV.

Then came to Jesus scribes and Pharisees, which were of Jerusalem, 1  
saying, “Why do thy disciples transgress the tradition of the elders? 2  
for they wash not their hands when they eat bread.” But he 3  
answered and said unto them, “Why do ye also transgress the com-  
mandment of God by your tradition? For God commanded, saying, 4  
‘Honour thy father and mother;’|| and, ‘He that curseth father or  
mother, let him die the death.’¶ But ye say, Whosoever shall say to 5  
*his* father or *his* mother, ‘*It is a gift by whatsoever thou mightest be  
profited by me,*’ and honour not his father or his mother, *he shall be* 6  
*free.* Thus have ye made the commandment of God of none effect by  
your tradition.

Ye hypocrites, well did Esaias prophesy of you, saying, \*\* “This 7,8

\* The word “one,” here supplied by the translators, accords with the masculine gender of *μείζων*, “greater,” in the original. But as very many MSS. and some ancient expositors read *μείζων*, those who adopt this neuter form of the adjective supply the word “something” instead of “one.” Among these is Dr Campbell, who, moreover, omits “even” in verse 8; the *καί* so translated in the common version being absent, as he remarks, “in a very great number of MSS., in some early editions, and in the Syriac and Coptic versions. It seems not to have been read by several ancient writers, and is rejected by Mill and Wetstein, and other critics.” (*Transl. of the Four Gospels*, ii. 307, 3rd ed.) In this and the parallel passages he follows Le Clerc in preferring the word “master” to its old synonym “lord.”

† “For I desired mercy, and not sacrifice; and the knowledge of God, more than burnt-offerings.” Hosea vi. 6.—Compare Isa. i. 10-17 (p. 30), and the passages there referred to.

‡ Compare Mark ii. 28-28 (p. 43), and Luke vi. 1-5 (p. 46).

§ Compare Mark iii. 1-6 (p. 44), and Luke vi. 6-11 (p. 47).

|| Exod. xx. 12; Deut. v. 16. ¶ Exod. xxi. 17; Lev. xx. 9. \*\* Isa. xxix. 13.

people draweth nigh unto me with their mouth, and honoureth me 9 with their lips ; but their heart is far from me. But in vain they do worship me, teaching *for doctrines* the commandments of men.\*\*

## CHAP. XVIII.

19 Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my 20 Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

## CHAP. XIX.

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.† . . .

16 And, behold, one came and said unto him, “Good Master, what good thing shall I do, that I may have eternal life ?”

17 And he said unto him, “Why callest thou me good ? *there is* none good but one, *that is* God : but if thou wilt enter into life, keep the commandments.”

18 He saith unto him, “Which ?” Jesus said, “Thou shalt do no murder ; Thou shalt not commit adultery ; Thou shalt not steal ;

19 Thou shalt not bear false witness ; Honour thy father and *thy* mother ; and, Thou shalt love thy neighbour as thyself.”

20 The young man saith unto him, “All these things have I kept from my youth up : what lack I yet ?”

21 Jesus said unto him, “If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven ; and come *and* follow me.”

22 But when the young man heard that saying, he went away sorrowful ; for he had great possessions.‡

## CHAP. XXII.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them *which was* a lawyer, asked *him* a question, tempting him, and saying, “Master, which is the great commandment in the law ?”

37 Jesus said unto him, “Thou shalt love the Lord thy God with all

\* See parallel passage in Mark vii. 1-18. Compare Deut. xii. 32 (p. 21).

† See parallel passage in Mark x. 6.

‡ Compare Mark x. 17-22, and Luke x. 25-28 (p. 47); xviii. 18-22 (p. 49).

thy heart, and with all thy soul, and with all thy mind ; this is 38  
 the first and great commandment. And the second *is* like unto it, 39  
 Thou shalt love thy neighbour as thyself. On these two command- 40  
 ments hang all the law and the prophets.”\*

## CHAP. XXIII.

Then spake Jesus to the multitude, and to his disciples, saying, 1  
 The scribes and the Pharisees sit in Moses' seat : All therefore what- 2,3  
 soever they bid you observe, *that* observe and do ; but do not ye after  
 their works : for they say, and do not. For they bind heavy burdens, 4  
 and grievous to be borne, and lay *them* on men's shoulders ; but they  
 themselves will not move them with one of their fingers. . . .

Wo unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of 23  
 mint, and anise, and cummin, and have omitted the weightier matters  
 of the law, judgment, mercy, and faith : these ought ye to have done,  
 and not to leave the other undone.† Ye blind guides, which strain 24  
 at a gnat, and swallow a camel.‡

## CHAP. XXIV.

And this gospel of the kingdom shall be preached in all the world, 14  
 for a witness unto all nations ; and then shall the end come. When ye 15  
 therefore shall see the abomination of desolation, spoken of by Daniel  
 the prophet, stand in the holy place, (whoso readeth, let him under-  
 stand,) then let them which be in Judea flee into the mountains. . . . 16

But pray ye that your flight be not in the winter, neither on the 20  
 sabbath-day.§ For then shall be great tribulation, such as was not 21  
 since the beginning of the world to this time, no, nor ever shall be.

## CHAP. XXVIII.

In the end of the sabbath, as it began to dawn toward the first *day* 1  
 of the week, came Mary Magdalene, and the other Mary, to see the 2  
 sepulchre. And, behold, there was a great earthquake : for the angel 3  
 of the Lord descended from heaven, and came and rolled back the  
 stone from the door, and sat upon it. His countenance was like light- 3  
 ning, and his raiment white as snow. And for fear of him the keepers 4  
 did shake, and became as dead men.

\* Compare Luke x. 25-28 (p. 47). The two commandments here quoted from “the law,” occur, not in the Decalogue, but in Deut. vi. 5, and Lev. xix. 18. This is thought by some to be important in reference to Matt. v. 17, 18 (p. 37).

† Compare Isa. i. 10-17 (p. 30), and the places there referred to ; also Matt. v. 23, 24 ; vii. 21.

‡ See parallel passages in Mark xii. 38-40, and Luke xi. 39-44.

§ Mark (xiii. 18) and Luke (xxi. 21) omit “neither on the sabbath-day.”

5 And the angel answered and said unto the women, “Fear not ye; 6 for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said: come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.”

8 And they departed quickly from the sepulchre, with fear and great 9 joy, and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, “All hail.” And they 10 came, and held him by the feet, and worshipped him. Then said Jesus unto them, “Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.”

11 Now, when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were 12 done. And when they were assembled with the elders, and had taken 13 counsel, they gave large money unto the soldiers, saying, “Say ye, ‘His 14 disciples came by night, and stole him away, while we slept.’ And if this come to the governor’s ears, we will persuade him, and secure you.”

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain 17 where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted.

18 And Jesus came, and spake unto them, saying, “All power is given 19 unto me in heaven and in earth. Go ye therefore, and teach all nations,\* baptizing them in the name of the Father, and of the Son, 20 and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Amen.†

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## M A R K.

### C H A P. I.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue,‡ and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

\* Or “make disciples” or “Christians of all nations.”—*Marg.*

† Compare Mark xvi. (p. 44); Luke xxiv. (p. 49); John xx. xxi. (p. 54-56).

‡ Compare Matt. iv. 28; ix. 85; Mark vi. 2 (p. 44); Luke iv. 15, 16, 31, 44 (p. 46); vi. 6 (p. 47); xiii. 10 (p. 48).

And there was in their synagogue a man with an unclean spirit ; and 23 he cried out, saying, “ Let us alone ; what have we to do with thee, 24 thou Jesus of Nazareth ? Art thou come to destroy us ? I know thee who thou art, the holy One of God.” And Jesus rebuked him, saying, 25 “ Hold thy peace, and come out of him.” And when the unclean spirit 26 had torn him, and cried with a loud voice, he came out of him. . . .

And forthwith, when they were come out of the synagogue, they 29 entered into the house of Simon and Andrew, with James and John. But Simon’s wife’s mother lay sick of a fever ; and anon they tell him of 30 her. And he came and took her by the hand, and lifted her up ; and 31 immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that 32 were diseased, and them that were possessed with devils. And all the 33 city was gathered together at the door. And he healed many that 34 were sick of divers diseases, and cast out many devils ; and suffered not the devils to speak, because they knew him.\*

## CHAP. II.

And it came to pass, that he went through the corn-fields on the 23 sabbath-day ; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, “ Behold, why do they on 24 the sabbath-day that which is not lawful ?”

And he said unto them, “ Have ye never read what David did, when 25 he had need, and was an hungered, he, and they that were with him ? how he went into the house of God, in the days of Abiathar the high- 26 priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him ?”

And he said unto them, “ The sabbath was made for man, and not 27 man for the sabbath :† therefore the Son of man is Lord also of the 28 sabbath.”‡

\* See parallel passage in Luke iv. 38-40 (p. 46).

It has been thought that Jesus, by healing the diseased persons who were brought to him on this occasion, signified his approval of their being *carried* to him on the sabbath-day. But as the fact that the sun had set is particularly mentioned, we are made aware by the evangelist that the sabbath was ended before the work of bringing them was performed. See Gen. i. 5, &c. (p. 1) ; Lev. xxiii. 32 (p. 16) ; Neh. xiii. 19 (p. 28).

† Τὸν ἄρτον διὰ τὸν ἄνθρωπον ἰγίνετο, οὐχὶ δὲ ἄνθρωπον διὰ τὸν ἄρτον ; literally, “ The sabbath was made for the man, and not the man for the sabbath.” Some of those who understand “ the man ” to signify here “ the Jew,” prefer this literal translation, which is equally admissible with the other.

‡ Compare Matt. xii. 1-8 (p. 38), and Luke vi. 1-5 (p. 46).

Many theologians are of opinion that the phrase, “ Son of man,” if understood here of Jesus himself and not (as they think it ought to be) of all who were

## CHAP. III.

1 And he entered again into the synagogue: and there was a man  
 2 there which had a withered hand. And they watched him, whether  
 he would heal him on the sabbath-day; that they might accuse him.  
 3 And he saith unto the man which had the withered hand, "Stand  
 forth."  
 4 And he saith unto them, "Is it lawful to do good on the sabbath-  
 days, or to do evil? to save life, or to kill?" but they held their peace.  
 5 And when he had looked round about on them with anger, being  
 grieved for the hardness of their hearts, he saith unto the man, "Stretch  
 forth thine hand." And he stretched *it* out: and his hand was restored  
 6 whole as the other. And the Pharisees went forth, and straightway  
 took counsel with the Herodians against him, how they might destroy  
 him.\*

## CHAP. VI.

1 And he went out from thence, and came into his own country; and  
 2 his disciples follow him. And when the sabbath-day was come, he  
 began to teach in the synagogue.

## CHAP. XV.

42 And now, when the even was come (because it was the preparation,  
 43 that is, the day before the sabbath),† Joseph of Arimathea . . . . .  
 came, and went in boldly unto Pilate, and craved the body of Jesus.

## CHAP. XVI.

1 And when the sabbath was past, Mary Magdalene, and Mary *the*  
*mother* of James, and Salome, had bought sweet spices, that they  
 2 might come and anoint him. And very early in the morning, the first

subject to the law of the sabbath, must be interpreted of him as a representative man; the principle asserted being, that human needs are to be supplied even if the sabbath be broken. In the Old Testament this title, which in general he applies to himself individually, is often used for "man" in general. For instance, Psal. viii. 4: "What *is* man, that thou art mindful of him? and the son of man, that thou visitest him?" Isa. lvi. 2: "Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath from polluting it," &c. Other examples may be found in Numb. xxiii. 19; Job xxv. 6; Jer. xlix. 18; and Ezek. ii. 1; iii. 1, 4, 10. Dr S. Clarke, it will afterwards be seen, endeavours to express both senses in his paraphrase of the passage.

See the notices of Grotius, Le Clerc, and Dr Samuel Clarke, in this work; Dr Campbell's note on Mark ii. 28; Stopford's *Scripture Account of the Sabbath*, p. 154; and Hessey's *Bampton Lectures* for 1860, p. 168-4.

\* Compare Matt. xii. 9-14 (p. 89), and Luke vi. 6-11 (p. 47).

† Compare Matt. xxvii. 62, and Luke xxiii. 54 (p. 49).

day of the week, they came unto the sepulchre at the rising of the sun. . . . And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 5

And he saith unto them, “Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter, that he goeth before you into Galilee: there shall ye see him, as he said unto you.” And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they anything to any man; for they were afraid. 6 7 8

Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 9 And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and 10 11 had been seen of her, believed not.

After that he appeared in another form unto two of them, as they 12 walked, and went into the country. And they went and told it unto 13 the residue; neither believed they them.

Afterward he appeared unto the eleven, as they sat at meat, and 14 upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, “Go ye into all the world, and preach the 15 gospel to every creature. He that believeth, and is baptized, shall be 16 saved; but he that believeth not, shall be damned. And these signs 17 shall follow them that believe: In my name shall they cast out devils; 18 they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then, after the Lord had spoken unto them, he was received up 19 into heaven, and sat on the right hand of God. And they went forth, 20 and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.\*

\* Compare Matt. xxviii. (p. 41); Luke xxiv. (p. 49); John xx., xxi. (p. 54-56). Matthew is silent as to Christ's appearance to the two going into the country, and to the eleven as they sat at meat.

## LUKE.

## CHAP. IV.

15 And Jesus taught in their synagogues,\* being glorified of all.

16 And he came to Nazareth, where he had been brought up ; and, as his custom was, he went into the synagogue on the sabbath-day, and stood

31 up for to read.† . . . And [he] came down to Capernaum, a

32 city of Galilee, and taught them on the sabbath-day. And they were astonished at his doctrine : for his word was with power.

33 And in the synagogue there was a man which had a spirit of an

34 unclean devil, and cried out with a loud voice, saying, “ Let us alone ;

what have we to do with thee, thou Jesus of Nazareth ? art thou

come to destroy us ? I know thee who thou art ; the holy One of God.”

35 And Jesus rebuked him, saying, “ Hold thy peace, and come out of

him.” And when the devil had thrown him in the midst he came out

of him, and hurt him not. . . .

38 And he arose out of the synagogue, and entered into Simon’s house :

and Simon’s wife’s mother was taken with a great fever ; and they be-

39 sought him for her. And he stood over her, and rebuked the fever ; and

it left her : and immediately she arose and ministered unto them.

40 Now, when the sun was setting,‡ all they that had any sick with

divers diseases, brought them unto him : and he laid his hands on

41 every one of them, and healed them. And devils also came out of

many, crying out, and saying, “ Thou art Christ the Son of God.”

And he, rebuking them, suffered them not to speak : for they knew

that he was Christ. . . .

44 And he preached in the synagogues of Galilee.

## CHAP. VI.

1 And it came to pass, on the second sabbath after the first,§ that he went through the corn-fields : and his disciples plucked the ears of

\* Compare Mark i. 21 (p. 42), and the places there referred to.

† That Jesus not only expounded the law, but held discussions with the Jews, in the synagogues, appears from John vi. 59, and other places. He taught also in the temple ; see Luke xx. 1 ; xxi. 87, 88 (p. 49) ; John vii. 14 (p. 58) ; viii. 20 ; xviii. 20—as did afterwards his disciples ; Acts iii. ; iv. 1 ; v. 42.

‡ See note on the parallel passage in Mark i. 21-34 (p. 43).

§ This phrase, *ἱερόπερτη* *διατετράτη*, occurs nowhere else, and has given rise to endless discussions and conjectures. Dr Campbell translates it, “ on the sabbath called second-prime,” conformably to the Vulgate, which has “ *sabbato secundo primo* ;” justly thinking that, in the absence of all evidence of its meaning, the safest course is to render the word by one similarly formed in our own lan-

corn, and did eat, rubbing *them* in *their* hands. And certain of the 2  
Pharisees said unto them, “ Why do ye that which is not lawful to do  
on the sabbath-days? ”

And Jesus, answering them, said, “ Have ye not read so much as 3  
this, what David did, when himself was an hungered, and they which  
were with him : how he went into the house of God, and did take and 4  
eat the shew-bread, and gave also to them that were with him ; which  
it is not lawful to eat, but for the priests alone? ” And he said unto 5  
them, That the Son of man is Lord also of the sabbath.\*

And it came to pass also on another sabbath, that he entered into the 6  
synagogue, and taught : and there was a man whose right hand was  
withered. And the scribes and Pharisees watched him, whether he 7  
would heal on the sabbath-day ; that they might find an accusation  
against him. But he knew their thoughts, and said to the man which  
had the withered hand, “ Rise up, and stand forth in the midst.” And 8  
he arose, and stood forth.

Then said Jesus unto them, “ I will ask you one thing ; Is it lawful on 9  
the sabbath-days to do good, or to do evil ? to save life, or to destroy it ? ”

And looking round about upon them all, he said unto the man, 10  
“ Stretch forth thy hand.” And he did so ; and his hand was restored  
whole as the other. And they were filled with madness ; and com- 11  
muned one with another, what they might do to Jesus.†

## CHAP. X.

And, behold, a certain lawyer stood up, and tempted him, saying, 25  
“ Master, what shall I do to inherit eternal life ? ”

He said unto him, “ What is written in the law ? how readest thou ? ” 26

And he answering said, “ Thou shalt love the Lord thy God with all 27  
thy heart, and with all thy soul, and with all thy strength, and with  
all thy mind ; and thy neighbour as thyself.”

guage. “ This,” says he, “ is what all the best translators have done in Latin. In the Syriac there is no word answering to it. The common version has, in this instance, neither followed the letter, nor given us words which convey any determinate sense.” In the parallel passages, Matt. xii. 1 (p. 38) and Mark ii. 23 (p. 48), the word is absent. A writer in Kitto’s *Journal of Sacred Literature*, vol. iv. p. 140, suggests that what is meant is not the weekly sabbath, but “ a sabbath of second rank ;” i.e., “ one of the minor high-feast days,” on which the censured act was permitted ; Exod. xii. 16. This notion, however, is irreconcileable with the manner in which the argument against the Pharisees is here conducted. The ordinary conjectures on the subject may be seen in Robinson’s *Greek and English Lexicon of the New Testament*, article *Δευτερόσαββατος*.

\* Compare Matt. xii. 1-5 (p. 38), and Mark ii. 23-28 (p. 43).

† Compare Matt. xii. 9-14 (p. 39), and Mark iii. 1-6 (p. 44).

28 And he said unto him, “Thou hast answered right: this do, and thou shalt live.”\*

## CHAP. XIII.

10 And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up

12 *herself*. And when Jesus saw her, he called *her* to him, and said unto

13 her, “Woman, thou art loosed from thine infirmity.” And he laid his

hands on *her*; and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day; and said unto the people, “There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.”

15 The Lord then answered him, and said, “Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall,

16 and lead *him* away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen

17 years, be loosed from this bond on the sabbath-day?” And when he said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

## CHAP. XIV.

1 And it came to pass, as he went into the house of one of the chief 2 Pharisees to eat bread on the sabbath-day, that they watched him. And, 3 behold, there was a certain man before him which had the dropsy. And 4 Jesus, answering, spake unto the lawyers and Pharisees, saying, “Is it lawful to heal on the sabbath-day?” And they held their peace.

5 And he took *him* and healed him, and let *him* go; and answered them, saying, “Which of you shall have an ass or an ox fallen into a 6 pit, and will not straightway pull him out on the sabbath-day?” And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he 8 marked how they chose out the chief rooms;† saying unto them, “When thou art bidden of any *man* to a wedding, sit not down in the highest room,” &c.

\* Compare Matt. xix. 16–22 (p. 40), and xxii. 35–40 (p. 40); and see the note on the latter passage.

† The word “rooms” is here used in the old sense of “places.” What is meant is the higher places at table.

Then said he also to him that bade him, "When thou makest a dinner 12 or a supper," &c.

## CHAP. XVI.

The law and the prophets *were* until John : since that time the kingdom of God is preached, and every man presseth into it. And it is 17 easier for heaven and earth to pass than one tittle of the law to fail.\*

## CHAP. XVIII.

And a certain ruler asked him, saying, "Good Master, what shall I 18 do to inherit eternal life?"

And Jesus said unto him, "Why callest thou me good? none *is* 19 good save one, *that is* God. Thou knowest the commandments; Do 20 not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother."

And he said, "All these have I kept from my youth up." 21

Now when Jesus heard these things, he said unto him, "Yet lackest 22 thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me."†

## CHAP. XXI.

And in the day-time he was teaching in the temple, and at night he 37 went out, and abode in the mount that is called *the mount* of Olives. And all the people came early in the morning to him in the temple, for 38 to hear him.

## CHAP. XXIII.

And, behold, *there was* a man named Joseph, a counsellor; *and he* 50 *was* a good man, and a just: . . . . this man went unto Pilate, and 52 begged the body of Jesus. And he took it down, and wrapped it in 53 linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation,‡ and the 54 sabbath drew on.

And the women also which came with him from Galilee, followed 55 after, and beheld the sepulchre, and how his body was laid. And they 56 returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

## CHAP. XXIV.

Now upon the first *day* of the week, very early in the morning, they 1 came unto the sepulchre, bringing the spices which they had prepared,

\* Compare Matt. v. 18 (p. 87); John i. 17 (p. 52).

† Compare Matt. xix. 16-22 (p. 40), and Mark x. 17-22.

‡ Compare Matt. xxvii. 62; Mark xv. 42 (p. 44).

2 and certain *others* with them. And they found the stone rolled away  
3 from the sepulchre. And they entered in, and found not the body of the  
4 Lord Jesus. And it came to pass, as they were much perplexed there-  
5 about, behold, two men stood by them in shining garments. And as  
they were afraid, and bowed down *their* faces to the earth, they said  
6 unto them, "Why seek ye the living among the dead? He is not  
here, but is risen: remember how he spake unto you when he was yet  
7 in Galilee, saying, 'The Son of man must be delivered into the hands  
8 of sinful men, and be crucified, and the third day rise again.'" And  
9 they remembered his words, and returned from the sepulchre, and told  
10 all these things unto the eleven, and to all the rest. It was Mary  
Magdalene, and Joanna, and Mary *the mother* of James, and other  
*women that were* with them, which told these things unto the apostles.  
11 And their words seemed to them as idle tales, and they believed them  
not.

12 Then arose Peter, and ran unto the sepulchre, and, stooping down,  
he beheld the linen clothes laid by themselves, and departed, wonder-  
ing in himself at that which was come to pass.

13 And, behold, two of them went that same day to a village called  
14 Emmaus, which was from Jerusalem *about* threescore furlongs. And  
15 they talked together of all these things which had happened. And it  
came to pass, that while they communed *together*, and reasoned, Jesus  
16 himself drew near, and went with them: but their eyes were holden,  
17 that they should not know him. And he said unto them, "What  
manner of communications *are* these that ye have one to another, as ye  
18 walk, and are sad?" And the one of them, whose name was Cleopas,  
answering, said unto him, "Art thou only a stranger in Jerusalem,  
and hast not known the things which are come to pass there in these  
19 days?" And he said unto them, "What things?" And they said  
unto him, "Concerning Jesus of Nazareth, which was a prophet  
20 mighty in deed and word, before God and all the people; and how  
the chief priests and our rulers delivered him to be condemned to  
21 death, and have crucified him. But we trusted that it had been he  
which should have redeemed Israel: and besides all this, to-day is the  
22 third day since these things were done. Yea, and certain women also of  
our company made us astonished, which were early at the sepulchre;  
23 and when they found not his body, they came, saying, that they had  
24 also seen a vision of angels, which said that he was alive. And certain  
of them which were with us went to the sepulchre, and found *it* even  
so as the women had said; but him they saw not."

25 Then he said unto them, "O fools, and slow of heart to believe all  
26 that the prophets have spoken! Ought not Christ to have suffered

these things, and to enter into his glory ? ” And beginning at Moses 27 and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they went; and he 28 made as though he would have gone further. But they constrained 29 him, saying, “ Abide with us, for it is towards evening, and the day is far spent; ” and he went in to tarry with them. And it came to pass, as 30 he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them. And their eyes were opened, and they knew him; and 31 he vanished out of their sight. And they said one to another, “ Did 32 not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures ? ”

And they rose up the same hour, and returned to Jerusalem, and 33 found the eleven gathered together, and them that were with them, saying, “ The Lord is risen indeed, and hath appeared to Simon.” 34 And they told what things *were done* in the way, and how he was 35 known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the midst of them, 36 and saith unto them, “ Peace *be* unto you.” But they were terrified 37 and affrighted, and supposed that they had seen a spirit. And he said 38 unto them, “ Why are ye troubled, and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself: handle 39 me, and see; for a spirit hath not flesh and bones, as ye see me have.” And when he had thus spoken, he shewed them *his* hands and *his* 40 feet.

And while they yet believed not for joy, and wondered, he said 41 unto them, “ Have ye here any meat ? ” And they gave him a piece 42 of a broiled fish, and of an honey-comb. And he took *it*, and did eat 43 before them. And he said unto them, “ These *are* the words which I spake unto you while I was yet with you, that all things must 44 be fulfilled which were written in the law of Moses, and *in* the Prophets, and *in* the Psalms, concerning me.”

Then opened he their understanding, that they might understand 45 the scriptures; and said unto them: “ Thus it is written, and thus it 46 behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his 47 name among all nations, beginning at Jerusalem. And ye are witness- 48 nesses of these things. And, behold, I send the promise of my Father 49 upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high.”

And he led them out as far as to Bethany: and he lifted up his 50 hands, and blessed them. And it came to pass, while he blessed 51

52 them, he was parted from them, and carried up into heaven. And  
 53 they worshipped him, and returned to Jerusalem with great joy ; and  
 were continually in the temple, praising and blessing God. Amen.\*

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## JOHN.

## CHAP. I.

17 The law was given by Moses, *but* grace and truth came by Jesus Christ.†

## CHAP. IV.

5 Then cometh he to a city of Samaria which is called Sychar, near to  
 6 the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well : and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water : Jesus saith unto her, "Give me to drink." . . .

19 The woman saith unto him, "Sir, I perceive that thou art a prophet.  
 20 Our fathers worshipped in this mountain ; and ye say, that in Jerusalem is the place where men ought to worship."

21 Jesus saith unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what : we know what we worship : 23 for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : 24 for the Father seeketh such to worship him. God *is* a Spirit ; and they that worship him, must worship *him* in spirit and in truth."

## CHAP. V.

1 After this there was a feast of the Jews ; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep-market, a pool, which 3 is called in the Hebrew tongue, Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, 4 waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and 6 eight years. When Jesus saw him lie, and knew that he had been now

\* Compare Matt. xxviii. (p. 41) ; Mark xvi. (p. 44) ; John xx. (p. 54).

† Compare Luke xvi. 18 (p. 49).

a long time *in that case*, he saith unto him, “Wilt thou be made whole?” The impotent man answered him, “Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me.” Jesus saith unto him, “Rise, take up thy bed, and walk.” And immediately the man was made whole, and took up his bed,\* and walked: and on the same day was the sabbath.

The Jews therefore said unto him that was cured, “It is the sabbath-day; it is not lawful for thee to carry *thy* bed.” He answered them, “He that made me whole, the same said unto me, Take up thy bed, and walk.”

Then asked they him, “What man is that who said unto thee, Take up thy bed, and walk?” And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, “Behold, thou art made whole: sin no more, lest a worse thing come unto thee.” The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, “My Father worketh hitherto, and I work.” Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

### CHAP. VII.

Now about the midst of the feast, Jesus went up into the temple, and taught . . .

“Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?” The people answered and said, “Thou hast a devil: who goeth about to kill thee?” Jesus answered and said unto them, “I have done one work, and ye all marvel. Moses

\* “*Κεῖββαρον*. A small mean couch, something like those portable seats used by persons on shipboard or elsewhere, with only a skin, rug, or the like, for a covering.”—Dr S. T. Bloomfield’s *Greek Testament*, vol. i. p. 417, 6th ed.

“The manner of sleeping in warm Eastern climates was, and is, necessarily very different from that which is followed in our colder regions. The present usages appear to be the same as those of the ancient Jews, and sufficiently explain the passages of Scripture which bear on the subject. Beds of feathers are altogether unknown, and the Orientals lie exceedingly hard. Poor people who have no certain home, or when on a journey, or employed distant from their homes, sleep on mats, or wrapped in their outer garment.”—Kitto’s *Cyclopaedia of Biblical Literature*, article *BEDS*.

therefore gave unto you circumcision (not because it is of Moses, but of  
 23 the fathers), and ye on the sabbath-day circumcise a man.\* If a man  
 on the sabbath-day receive circumcision, that the law of Moses should  
 not be broken;† are ye angry at me, because I have made a man every  
 24 whit whole on the sabbath-day? Judge not according to the appear-  
 ance, but judge righteous judgment."

## CHAP. IX.

1 And as *Jesus* passed by, he saw a man which was blind from his  
 2 birth. And his disciples asked him, saying, "Master, who did sin,  
 this man, or his parents, that he was born blind?"

3 Jesus answered, "Neither hath this man sinned, nor his parents:  
 4 but that the works of God should be made manifest in him. I must  
 work the works of him that sent me, while it is day; the night cometh  
 5 when no man can work. As long as I am in the world, I am the light  
 of the world."

6 When he had thus spoken, he spat on the ground, and made clay of  
 the spittle, and he anointed the eyes of the blind man with the clay,  
 7 and said unto him, "Go, wash in the pool of Siloam," (which is, by  
 interpretation, Sent.) He went his way therefore, and washed, and  
 came seeing.

8 The neighbours therefore, and they which before had seen him, that  
 9 he was blind, said, "Is not this he that sat and begged?" Some said,  
 "This is he;" others said, "He is like him;" but he said, "I am  
 10 he." Therefore said they unto him, "How were thine eyes opened?"  
 11 He answered and said, "A man that is called Jesus, made clay, and  
 anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and  
 12 wash:' and I went and washed, and I received sight." Then said they  
 unto him, "Where is he?" He said, "I know not."

13 They brought to the Pharisees him that aforetime was blind. And  
 14 it was the sabbath-day when Jesus made the clay and opened his eyes.  
 15 Then again the Pharisees also asked him how he had received his sight.  
 He said unto them, "He put clay upon mine eyes, and I washed, and  
 16 do see." Therefore said some of the Pharisees, "This man is not of  
 God, because he keepeth not the sabbath-day." Others said, "How  
 can a man that is a sinner do such miracles?" And there was a division  
 among them.

## CHAP. XX.

1 The first *day* of the week cometh Mary Magdalene early, when it was

\* See Gen. xvii. 12; Lev. xii. 8; Luke ii. 21.

† Or, "without breaking the law of Moses."—*Mary.*

yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” . . .

Then the same day at evening, being the first *day* of the week,\* 19 when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, “Peace *be* unto you.” And when he had so said, he shewed unto 20 them *his* hands and his side. Then were the disciples glad when they saw the Lord.

Then said Jesus to them again, “Peace *be* unto you: as *my* Father 21 hath sent me, even so send I you.” And when he had said this, 22 he breathed on *them*, and saith unto them, “Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.” . . .

But Thomas, one of the twelve, called Didymus, was not with 24 them when Jesus came. The other disciples therefore said unto 25 him, “We have seen the Lord.” But he said unto them, “Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.”

And after eight days,† again his disciples were within, and Thomas 26 with them. Then came Jesus, the doors being shut, and stood in the midst, and said, “Peace *be* unto you.” Then saith he to Thomas, 27 “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believ-ing.” And Thomas answered and said unto him, “My Lord and my 28 God.” Jesus saith unto him, “Thomas, because thou hast seen me, 29

\* Compare Acts xx. 7 (p. 65); 1 Cor. xvi. 2 (p. 70).

† Those who hold that the phrase *μιστὶ ἡμίπατρος ὁχτρός*, here literally translated “after eight days,” means “on the eighth day after,” or “eight days after,” quote Matt. xxvii. 63, “We remember that that deceiver said, while he was yet alive, After three days I will rise again;” compared with Matt. xvi. 21, “From that time forth began Jesus to shew unto his disciples, how that he must . . . be killed, and be raised again the third day.” They observe also that circumcision, ordained in Lev. xii. 3 to be performed “in the eighth day,” is prescribed in Gen. xvii. 12 as a rite that should take place when the child was “eight days old;” and that while in Luke ii. 21 Jesus is said to have been circumcised “when eight days were accomplished,” in chap. i. verse 59 the rite is said to have been performed upon John the Baptist “on the eighth day.” See also Gen. vii. 10 (p. 3), and 2 Chron. x. 5, 12. The same mode of expression is found in Greek writers; e.g., Theophrastus, *Hist.* lib. iv. c. 8, compared with Pliny, *Nat. Hist.* xiii. 9, where *μιστὶ τρίτῳ ἵτῳ* is rendered by *anno tertio*.

thou hast believed : blessed *are* they that have not seen, and *yet* have believed.”

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book : but these are written, that ye might believe that Jesus is the Christ the Son of God ; and that believing ye might have life through his name.\*

### CHAP. XXI.

1 After these things Jesus shewed himself again to the disciples at the 2 sea of Tiberias ; and on this wise shewed he *himself*. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his 3 disciples. Simon Peter saith unto them, “ I go a fishing.” They say unto him, “ We also go with thee.” They went forth, and entered 4 into a ship immediately ; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore ; but the 5 disciples knew not that it was Jesus. Then Jesus saith unto them, “ Children, have ye any meat ? ” They answered him, “ No.” . . . 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

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## THE ACTS OF THE APOSTLES.

### CHAP. I.

1 The former treatise have I made, O Theophilus, of all that Jesus 2 began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandment unto 3 the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of 4 God : And, being assembled together with them,† commanded them that they should not depart from Jerusalem, but wait for the promise 5 of the Father, “ which,” saith he, “ ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.”

6 When they therefore were come together, they asked of him, saying, “ Lord, wilt thou at this time restore again the kingdom to Israel ? ” 7 And he said unto them, “ It is not for you to know the times or

\* Compare Matt. xxviii. (p. 41); Mark. xvi. (p. 44); Luke xxiv. (p. 49).

† Or, “ eating together with them.”—*Marg.*

the seasons, which the Father hath put in his own power. But ye 8  
shall receive power after that the Holy Ghost is come upon you; and  
ye shall be witnesses unto me both in Jerusalem, and in all Judea, and  
in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was 9  
taken up; and a cloud received him out of their sight. . . .

Then returned they unto Jerusalem from the mount called Olivet, 12  
which is from Jerusalem a sabbath-day's journey.

## CHAP. II.

And when the day of Pentecost was fully come,\* they were all with 1  
one accord in one place. And suddenly there came a sound from 2  
heaven, as of a rushing mighty wind, and it filled all the house where  
they were sitting. And there appeared unto them cloven tongues, 3  
like as of fire, and it sat upon each of them. And they were all filled 4  
with the Holy Ghost, and began to speak with other tongues, as the  
Spirit gave them utterance. . . .

Then they that gladly received Peter's word were baptized; and 41  
the same day there were added *unto them* about three thousand souls.  
And they continued stedfastly in the apostles' doctrine and fellowship, 42  
and in breaking of bread, and in prayers. . . .

And they, continuing daily with one accord in the temple, and 46  
breaking bread † from house to house ‡ did eat their meat with glad-  
ness and singleness of heart, praising God, and having favour with all 47  
the people.

## CHAP. III.

Now Peter and John went up together into the temple, at the hour 1  
of prayer, *being* the ninth hour.

## CHAP. IV.

Then Peter, filled with the Holy Ghost, said unto them, "Ye rulers 8  
of the people, and elders of Israel, if we this day be examined of the 9  
good deed done to the impotent man, by what means he is made  
whole; be it known unto you all, and to all the people of Israel, that 10  
by the name of Jesus Christ of Nazareth, whom ye crucified, whom  
God raised from the dead, even by him doth this man stand here before  
you whole. This is the stone which was set at nought of you builders, 11  
which is become the head of the corner."§

\* Compare Lev. xxiii.

† Compare Matt. xiv. 19, xv. 26, xxvi. 26; Mark viii. 6, 19; Luke xxiv. 30,  
85 (p. 51); 1 Cor. xi. 24.

‡ Or, "at home."—*Marg.*

§ Compare Psalm cxviii. 21-24 (p. 30), and the places there referred to.

## CHAP. VI.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them 10 of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, "We have heard him speak 12 blasphemous words against Moses, and *against* God." And they stirred up the people, and the elders, and the scribes, and came upon 13 *him*, and caught him, and brought *him* to the council, and set up false witnesses, which said, "This man ceaseth not to speak blasphemous 14 words against this holy place, and the law. For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs\* which Moses delivered us."

## CHAP. VII.

1 Then said the high priest, "Are these things so?"

2 And he said, "Men, brethren, and fathers, hearken. . . .

37 "This is that Moses which said unto the children of Israel, 'A prophet shall the Lord your God raise up unto you of your brethren, 38 like unto me; him shall ye hear.' This is he that was in the church in the wilderness, with the angel† which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us. . . .

46 "David found favour before God, and desired to find a tabernacle 47 for the God of Jacob. But Solomon built him an house.

48 "Howbeit, the most High dwelleth not in temples made with 49 hands;‡ as saith the prophet, 'Heaven *is* my throne, and earth *is* my footstool: what house will ye build me?' saith the Lord; or what *is* 50 the place of my rest? Hath not my hand made all these things?'"§

## CHAP. IX.

19 Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God.

\* Or, "rites."—*Marg.*      † Compare Exod. xix. 8 (p. 7); and Deut. v. 4 (p. 19).  
 ‡ 1 Kings viii. 27.      § Isa. lxvi. 1, 2.

## IV.—PERIOD OF THE JEWISH AND GENTILE CHRISTIANS.

### ACTS—*Continued.*

#### CHAP. X.

And as Peter was coming in, Cornelius met him,\* and fell down at 25 his feet, and worshipped him. But Peter took him up, saying, “Stand 26 up ; I myself also am a man.”

And as he talked with him, he went in, and found many that were 27 come together. And he said unto them, “Ye know how that it is an 28 unlawful thing for a man that is a Jew to keep company, or come unto one of another nation ; but God hath shewed me,† that I should not call any man common or unclean.‡ Therefore came I *unto you* with- 29 out gainsaying, as soon as I was sent for.” . . .

Then Peter opened *his* mouth, and said, “Of a truth I perceive that 34 God is no respecter of persons : but in every nation, he that feareth 35 him, and worketh righteousness, is accepted with him.”§

\* Cornelius was a Roman centurion, resident in Cæsarea, who, though a Gentile, was (as we read in verse 2) a “devout man, and one that feared God with all his house ; which gave much alms to the people, and prayed to God alway.”

† By the vision related in verses 9-16.

‡ Compare Exod. xix. 5, 6 (p. 7), xxxi. 18 (p. 11); Lev. xx. 26 (p. 15); Deut. vii. 6 (p. 20).

§ “One of the most marked peculiarities and important provisions of the Mosaic law was, that its privileges were vouchsafed to those of other nations who submitted to the initiatory rite, which admitted them at once to all the conditions of the covenant. All others it regarded as reprobates and children of wrath. Of this permission many of the Gentiles had availed themselves, especially about the period of the introduction of Christianity ; to these the Apostles addressed themselves as to the other Jews. In fact, Christianity was long confined chiefly to Jews—Hebrew or Hellenistic,—and converts from among those of other nations who had previously conformed to the law, and were familiar with its ordinances. In addressing such parties, the appeal would be naturally made to the Old Testament, as furnishing proofs of Christianity such as on their own principles must be convincing to them while they still acknowledge its obligations.

“The first great step was the announcement of the *abolition of the separation* between Jew and Gentile, commenced in the commission to Peter to convert Cornelius (Acts x. 84)—a commission hesitatingly received, and requiring confirmation by a heavenly vision. . . .

“With regard to the actual Gentiles the case was very different. . . . In the original teaching addressed to those who were purely Gentiles or heathens, there

## CHAP. XI.

1 And the apostles and brethren that were in Judea, heard that the  
 2 Gentiles had also received the word of God. And when Peter was  
 3 come up to Jerusalem, they that were of the circumcision contended  
 4 with him, saying, "Thou wentest in to men uncircumcised, and didst  
 eat with them." But Peter rehearsed *the matter* from the beginning,  
 and expounded *it* by order unto them, saying, &c. . . .

18 When they heard these things, they held their peace, and glorified  
 God, saying, "Then hath God also to the Gentiles granted repentance  
 unto life."

## CHAP. XIII.

5 And when they\* were at Salamis, they preached the word of God  
 in the synagogues of the Jews. . . .

14 But when they departed from Perga, they came to Antioch in Pisidia,  
 15 and went into the synagogue on the sabbath-day, and sat down. And  
 after the reading of the law and the prophets, the rulers of the syna-  
 gogue sent unto them, saying, "Ye men *and* brethren, if ye have any  
 word of exhortation for the people, say on."

16 Then Paul stood up, and, beckoning with *his* hand, said, "Men of  
 Israel, and ye that fear God, give audience. . . .

26 "Men *and* brethren, children of the stock of Abraham, and whosoever  
 27 among you feareth God, to you is the word of this salvation sent. For  
 they that dwell at Jerusalem, and their rulers, because they knew him

is no instance of any reference being made to Old Testament authority, *to the Law as preliminary to the Gospel*, or to any supposed *primitive religion*, as to a sort of prior but forgotten obligation, as some seem strangely to imagine. The appeal was not to the Jewish scriptures, which would have been irrelevant, but to the light of nature (in all the few cases recorded), to the *natural* evidences of a Supreme Being, to the moral law of *conscience*, and then directly to the fact of Christ's resurrection and its consequences. Such was the tenor of St Paul's discourse at Lystra and at Athens (Acts xiv. 17, xvii. 22), and such the purport of his whole elaborate argument in the beginning of the Epistle to the Romans (Rom. i. 19, ii. 14, &c.), where he positively and pointedly makes his appeal to the Gentiles *not* on the ground of the *revealed law*, but solely on that of *natural* reason and conscience. And, just as he referred the Jews to their scriptures, so, to enforce his argument with authorities to the heathen, he quotes their own poets (Acts xvii. 28; 1 Cor. xv. 38; Tit. i. 12).—*Christianity without Judaism*, by the Rev. Baden Powell, second edition, pp. 126–180.

It is therefore essential to a right understanding of the following extracts, that the reader should observe *to which class of converts* they are addressed, and in what circumstances and with what design they were written.

\* Barnabas and Saul.

not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled *them* in condemning *him*. . . .

“ But God raised him from the dead : And he was seen many days 30, 31 of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.” . . .

And when the Jews were gone out of the synagogue, the Gentiles 42 besought that these words might be preached to them the next sabbath.\*

Now when the congregation was broken up, many of the Jews and 43 religious proselytes followed Paul and Barnabas ; who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath-day came almost the whole city together to 44 hear the word of God. But when the Jews saw the multitudes, they 45 were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, “ It was necessary 46 that the word of God should first have been spoken to you : but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, 47 ‘ I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.’ ”†

#### CHAP. XIV.

And it came to pass in Iconium, that they went both together into 1 the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

#### CHAP. XV.

And certain men which came down from Judea, taught the brethren, 1 and said, “ Except ye be circumcised after the manner of Moses, ye cannot be saved.”

\* Or, “ in the week between,” or, “ on the sabbath between.”—*Marg.* The Greek words are *τις το μεσον σαββατων*, by which Calvin, in his commentary on the passage, understands “ in the week between,” or “ between the sabbaths;” herein dissenting from the old Latin translator and Erasmus, who have “ on the following sabbath.” He thinks it incredible that the Gentiles, of whom Luke is speaking, and who had no less opportunity of hearing Paul and Barnabas on other days, would ask them to wait till the following sabbath, especially as the apostles would have more leisure to bestow upon the Gentiles on intervening days than on the day when they were busy teaching the Jews. But Neander prefers the ordinary interpretation, for reasons stated in his *Hist. of the Planting of the Church*, i. 109, Bohn’s ed. Dr Hessey has some remarks on the various renderings, in his *Bampton Lectures*, note 91.

† Isa. xlix. 6.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and 3 elders about this question. And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles : and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that 5 God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, “That it was needful to circumcise 6 them, and to command *them* to keep the law of Moses.” And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, “Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should 8 hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as 9 *he did* unto us ; and put no difference between us and them, purifying 10 their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were 11 able to bear ? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.”

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, “Men 14 *and* brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his 15 name. And to this agree the words of the prophets ; as it is written, 16 ‘After this I will return, and will build again the tabernacle of David, which is fallen down ; and I will build again the ruins thereof, and I 17 will set it up : that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who 18 doeth all these things.’\* Known unto God are all his works from the 19 beginning of the world. Wherefore my sentence is, that we trouble 20 not them which from among the Gentiles are turned to God : But that we write unto them, that they abstain from all pollutions of idols, and 21 *from* fornication, and *from* things strangled, and *from* blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.”

\* Amos ix. 11, 12.

Then pleased it the apostles and elders, with the whole church, to 22 send chosen men of their own company to Antioch with Paul and Barnabas ; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren : and they wrote letters by them after this manner : 23 “ The apostles, and elders, and brethren, send greeting, unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Forasmuch as we have heard that certain which went out from us have 24 troubled you with words, subverting your souls, saying, ‘ *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment : it seemed good unto us, being assembled with one accord, to 25 send chosen men unto you with our beloved Barnabas and Paul; men that have hazarded their lives for the name of our Lord Jesus 26 Christ. We have sent therefore Judas and Silas, who shall also tell 27 *you* the same things by mouth. For it seemed good to the Holy 28 Ghost, and to us, to lay upon you no greater burden than these necessary things ; that ye abstain from meats offered to idols, and from 29 blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.”

So when they were dismissed, they came to Antioch ; and when 30 they had gathered the multitude together, they delivered the epistle. *Which* when they had read, they rejoiced for the consolation.\* 31

## CHAP. XVI.

Then came he [Paul] to Derbe and Lystra : and, behold, a certain 1 disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father *was* a Greek; which 2 was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised 3 him, because of the Jews which were in those quarters : for they knew all that his father was a Greek.

And as they went through the cities, they delivered them the decrees 4 for to keep, that were ordained of the apostles and elders which were at Jerusalem. . . .

And on the sabbath† we went out of the city [Philippi] by a river 13 side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted *thither*.

## CHAP. XVII.

Now, when they had passed through Amphipolis and Apollonia, 1 they came to Thessalonica, where was a synagogue of the Jews. And 2

\* Or, “ exhortation.”—*Marg.*

† Gr. “ sabbath-day.”—*Marg.*

Paul, as his manner was, went in unto them, and three sabbath-days 3 reasoned with them out of the scriptures ; opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. . . .

16 Now, while Paul waited for them at Athens, his spirit was stirred 17 in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. . . .

22 Then Paul stood in the midst of Mars-hill, and said : “ Ye men of 23 Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignor- 24 rantly worship, him declare I unto you. God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, 25 dwelleth not in temples made with hands ; neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things,” &c.

#### CHAP. XVIII.

4 And [at Corinth] Paul reasoned in the synagogue every sabbath, 11 and persuaded the Jews and the Greeks. . . . And he continued there a year and six months, teaching the word of God among them. 18 . . . And Paul *after this* . . . sailed thence into Syria, and with him Priscilla and Aquila ; having shorn *his* head in Cenchrea : for he had a vow.

19 And he came to Ephesus, and left them there : but he himself 20 entered into the synagogue, and reasoned with the Jews. When they 21 desired *him* to tarry longer time with them, he consented not ; but bade them farewell, saying, “ I must by all means keep this feast that cometh in Jerusalem : but I will return again unto you, if God will.”

#### CHAP. XIX.

8 And he [Paul] went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

#### CHAP. XX.

4 And there accompanied him into Asia, Sopater of Berea ; and of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and 5 Timotheus ; and of Asia, Tychicus and Trophimus. These, going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened

bread, and came unto them to Troas in five days; where we abode seven daya. And upon the first *day* of the week,\* when the disciples came together to break bread,† Paul preached‡ unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. 7

And there sat in a window a certain young man named Eutychus, 9 being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and, embracing 10 him, said, “Trouble not yourselves; for his life is in him.” When he 11 therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.§ And 12 they brought the young man alive, and were not a little comforted.

\* Ἐν δὲ τῇ μηῆ τῶν σαββάτων, συνγενόντων τῶν μαθητῶν, τοῦ πλάνης ἡγετοῦ; literally, “And on the first of the week, the disciples being come together to break bread.” The words in the authorised version, “when the disciples came together,” are equivocal, and have sometimes been erroneously imagined to signify “when the disciples *used to come* together.” Beza correctly renders them “congregatis discipulis;” and Tyndale has, “On a sabbath-day the disciples came together for to break bread, and Paul preached unto them.”—But moreover, in the critical editions of the New Testament the words *συνγένοντες μαθητῶν*, “the disciples being come together,” or “having been brought together,” are corrected to *συνγενόντες ἡγετοῦ*, “we being come together;” i.e., Luke and the other companions of Paul. Probably some transcriber thought fit to substitute “the disciples” for “we,” in order to make the expression agree completely with “them” in the following clause.

Compare John xx. 19 (p. 55); 1 Cor. xvi. 2 (p. 70): and as to the day of the week, see the note on the latter place.

† Compare Acts ii. 42, 47 (p. 57); xx. 11; and the texts referred to at ii. 47.

‡ Διαλέγεσθαι. On the translation of this verb in verses 7 and 9, Dr Campbell says: “Διαλέγεσθαι is properly *dissero, dispero*. It occurs frequently in the Acts; but, except in this passage, is always rendered *to reason, or to dispute*. I own that neither of these words suits the context here, as it appears that all present were disciples. The word, however, implies not only *to dispute*, but *to discourse* on any subject. But what I take the freedom to censure in our translators, is not their rendering διαλέγεσθαι in this place *preach*, which, considered by itself, might be justified; but it is their confounding it with so many words not synonymous, particularly with *κηρύσσειν*, whose meaning in this book, as well as in the Gospels, is totally different;” being *to cry, publish, or proclaim authoritatively, or by commission from another*.—Dissertation VI., Part V., prefixed to Campbell’s *Transl. of the Four Gospels*.

§ As the first day of the week began at sunset on Saturday, and as supper is the chief meal in Oriental countries, it is thought by some that Paul’s discourse, which lasted till midnight, began in the evening at the beginning of the first day, and that, on the same day, after daybreak, he resumed his journey. See Mark i. 32–34, and note (\*), p. 48.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot.  
14 And when he met with us at Assos, we took him in, and came to Mitylene. And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogylidium; and the next *day* we came to Miletus. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

## CHAP. XXI.

4 And finding disciples [at Tyre], we tarried there seven days . . . .  
5 And they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed. . . .  
17 And when we were come to Jerusalem, the brethren received us gladly. And the *day* following, Paul went in with us unto James; 19 and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard *it*, they glorified the Lord, and said unto him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law.  
21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not 22 to circumcise *their* children, neither to walk after the customs. What is it therefore? the multitude must needs come together; for they 23 will hear that thou art come. Do therefore this that we say to thee: 24 We have four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication."  
26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.  
27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, 28 and laid hands on him, crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law,

and this place ; and further, brought Greeks also into the temple, and hath polluted this holy place.” (For they had seen before with him 29 in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, 30 and the people ran together ; and they took Paul, and drew him out of the temple.

## CHAP. XXV.

But Festus answered, that Paul should be kept at Cesarea, and 4 that he himself would depart shortly *thither*. “Let them therefore,” 5 said he, “which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.”

And when he had tarried among them more than ten days, he 6 went down unto Cesarea ; and the next day, sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the 7 Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove ; while he answered for himself, “Neither against the law of 8 the Jews, neither against the temple, nor yet against Cesar, have I offended anything at all.”

## CHAP. XXVIII.

And it came to pass, that, after three days, Paul called the chief of 17 the Jews together : and when they were come together, he said unto them, “Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans ; who, when they had ex- 18 amined me, would have let *me* go, because there was no cause of death in me.”

## PAUL'S EPISTLE TO THE ROMANS.\*

## CHAP. II.

For not the hearers of the law *are* just before God, but the doers of 13 the law shall be justified. For when the Gentiles, which have not the 14

\* From ch. i. ver. 7, 18, and ch. ii. ver. 17, we learn that the Christian converts at Rome, addressed by Paul in this Epistle, comprised both Jews and Gentiles ; and ch. xiv. is understood by the commentators to have reference to disputes between these two classes of Christians : one of which not only continued to obey the Mosaic law, but blamed the other for neglecting its observance —while the Gentile Christians, on their side, contemned their Jewish brethren as superstitious. It is recommended that the whole Epistle be perused, although the passages here extracted give a sufficient view of the apostle's doctrine as to the law of Moses.

law, do by nature the things contained in the law, these having not  
 15 the law, are a law unto themselves; which shew the work of the law  
 written in their hearts, their conscience also bearing witness,\* and  
 their thoughts the meanwhile accusing or else excusing one another.

## CHAP. VII.

6 But now we are delivered from the law, that being dead † wherein  
 we were held; that we should serve in newness of spirit, and not *in*  
 7 the oldness of the letter. • What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin but by the law: for I had not known lust,‡ except the law had said, Thou shalt not covet, &c.

## CHAP. XIII.

8 Owe no man anything, but to love one another: for he that loveth  
 9 another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely,  
 10 Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

## CHAP. XIV.

1 Him that is weak in the faith receive ye, *but* not to doubtful dis-  
 2 putations. For one believeth that he may eat all things: another,  
 3 who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: 4 for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another; another esteemeth every day *alike*. Let every man be fully persuaded § in his own 6 mind. He that regardeth|| the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.¶ He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

\* Or, "the conscience witnessing with them."—*Marg.*

† Or, "being dead to that."—*Marg.*

‡ Or "concupiscence."—*Marg.*

§ Or, "fully assured."—*Marg.*

|| Or, "observeth."—*Marg.*

¶ Compare Gal. iv. 10, 11 (p. 74), and Col. ii. 16, 17 (p. 77).

For whether we live, we live unto the Lord ; and whether we die, we 8  
die unto the Lord : whether we live therefore, or die, we are the  
Lord's. For to this end Christ both died, and rose, and revived, that 9  
he might be Lord both of the dead and living.

But why dost thou judge thy brother ? or why dost thou set at 10  
nought thy brother ? for we shall all stand before the judgment-seat  
of Christ. For it is written, “ *As I live, saith the Lord, every knee* 11  
*shall bow to me, and every tongue shall confess to God.*”\* So then 12  
every one of us shall give account of *himself* to God.

Let us not therefore judge one another any more ; but judge this 13  
rather, that no man put a stumblingblock, or an occasion to fall, in *his*  
brother's way.

I know, and am persuaded by the Lord Jesus, that *there is* nothing 14  
unclean† of itself : but to him that esteemeth any thing to be unclean,‡  
to him *it is* unclean. But if thy brother be grieved with *thy* meat, 15  
now walkest thou not charitably. Destroy not him with thy meat  
for whom Christ died. Let not then your good be evil spoken of : 16  
for the kingdom of God is not meat and drink ; but righteousness, and 17  
peace, and joy in the Holy Ghost. For he that in these things serveth 18  
Christ *is* acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace, and 19  
things wherewith one may edify another. For meat destroy not the 20  
work of God. All things indeed *are* pure ; but *it is* evil for that man  
who eateth with offence. *It is* good neither to eat flesh, nor to drink 21  
wine, nor *any thing* whereby thy brother stumbleth, or is offended, or  
is made weak. Hast thou faith ? have it to thyself before God. Happy 22  
*is* he that condemneth not himself in that thing which he alloweth.  
And he that doubteth§ *is* damned|| if he eat, because *he eateth* not of 23  
faith : for whatsoever *is* not of faith *is* sin.

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## PAUL'S FIRST EPISTLE TO THE CORINTHIANS.¶

### CHAP. VII.

Is any man called being circumcised ? let him not become uncir- 18  
cumcised : is any called in uncircumcision ? let him not be circumcised.

\* Isa. xlvi. 28.

† Gr. “ common.”—*Marg.*

‡ Gr. “ common.”—*Marg.*

§ Or, “ discerneth and putteth a difference between meats.”—*Marg.*

..

|| That is, condemned.

¶ The church at Corinth consisted of Jewish and Gentile converts, as we  
learn from Acts xviii. 1-11.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

### CHAP. IX.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, 21 as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law\* to Christ), that I might gain them that are 22 without law. To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means 23 save some. And this I do for the gospel's sake, that I might be partaker thereof with *you*.

### CHAP. X.

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

### CHAP. XV.

3 For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the scriptures; and that he 4 was buried, and that he rose again the third day according to the script- 5, 6 tures; and that he was seen of Cephas, then of the twelve: After that he was seen of above five hundred brethren at once; of whom the 7 greater part remain unto this present, but some are fallen asleep. After 8 that he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

### CHAP. XVI.

1 Now concerning the collection for the saints, as I have given order 2 to the churches of Galatia, even so do ye. Upon the first *day* of the week,† let every one of you lay by him in store, as *God* hath prospered

\* “Under law,” is the correct translation of *ταύτης*. Dr Macknight thus renders the verse: “To those without law, as without law, (yet not being without law to God, but under law to Christ,) that I might gain those who are without law.” Of which he gives the following paraphrase:—“To persons not subject to the law of Moses, I became as not subject to that law, by not enforcing it on them (yet not being without the law of God written on my heart, but under the law enjoined by Christ), that I might gain the Gentiles who are without the law, and averse to its rites.”

† The meaning of *κατὰ μίαν σαββάτων*, the Greek phrase here employed, has long been a subject of controversy. In the Vulgate the words are rendered “per unam sabbati;” while Calvin translates them “in uno sabbathorum,” “on one of

him, that there be no gatherings when I come.\* And when I come, 3  
 whomsoever you shall approve by *your* letters, them will I send to  
 bring your liberality unto Jerusalem. And if it be meet that I go also, 4  
 they shall go with me.

---

PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

CHAP. III.

Do we begin again to commend ourselves? or need we, as some 1  
*others*, epistles of commendation to you, or *letters* of commendation  
 from you? Ye are our epistle written in our hearts, known and read 2  
 of all men: *forasmuch as ye are* manifestly declared to be the epistle 3  
 of Christ ministered by us, written not with ink, but with the Spirit  
 of the living God; not in tables of stone, but in fleshly tables of the  
 heart. And such trust have we through Christ to God-ward: not 4,5  
 that we are sufficient of ourselves to think any thing as of ourselves; 6  
 but our sufficiency *is* of God: who also hath made us able ministers 7  
 of the new testament; not of the letter, but of the spirit: for the  
 letter killeth, but the spirit giveth life. But if the ministration of 8  
 death, written *and* engraven in stones, was glorious, so that the children  
 of Israel could not stedfastly behold the face of Moses for the glory 9  
 of his countenance; which *glory* was to be done away; how shall not  
 the ministration of the Spirit be rather glorious? For if the ministra- 10  
 tion of condemnation *be* glory, much more doth the ministration of  
 righteousness exceed in glory. For even that which was made glorious 11  
 had no glory in this respect, by reason of the glory that excelleth.  
 For if that which was done away *was* glorious, much more that which  
 remaineth *is* glorious.

the sabbaths." He dissents from the opinion of Chrysostom that "the first sabbath" is meant; Paul's intention being, he thinks, rather that the members of the Corinthian church should contribute, one on one sabbath and another on another, or even each of them every sabbath if they chose. But the authorised rendering is now almost universally accepted, because in Luke xviii. 12, "I fast twice τὸν σαββάτου" ("in sabbato," according to the Vulgate), the noun cannot be literally understood, but may well mean a week; and because this interpretation seems inevitable in Matt. xxviii. 1, Mark xvi. 9, Luke xxiv. 1, and John xx. 1, 19. In Acts xx. 7, the words ἡ μίση τὸν σαββάτου are accordingly rendered by our translators, "and upon the first [day] of the week." This interpretation is allowed by Calvin to be admissible, though he rather thinks that "some certain sabbath" is intended.

\* See 2 Cor. viii. and ix.

12 Seeing then that we have such hope, we use great plainness of  
 13 speech ; and not as Moses, *which* put a *vail* over his face, that the  
 14 children of Israel could not stedfastly look to the end of that which  
 15 is abolished : But their minds were blinded : for until this day re-  
 maineth the same *vail* untaken away in the reading of the old testa-  
 16 ment ; which *vail* is done away in Christ. But even unto this day,  
 17 when Moses is read, the *vail* is upon their heart. Nevertheless, when  
 the Lord is that Spirit ; and where the Spirit of the Lord *is*, there *is*  
 liberty.

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## PAUL'S EPISTLE TO THE GALATIANS.\*

## CHAP II.

1 Then, fourteen years after, I went up again to Jerusalem with Bar-  
 2 nabas, and took Titus with *me* also. And I went up by revelation,  
 and communicated unto them that gospel which I preach among the  
 Gentiles, but privately† to them which were of reputation, lest by any  
 3 means I should run, or had run, in vain. But neither Titus, who  
 4 was with me, being a Greek, was compelled to be circumcised ; and  
 that because of false brethren unawares brought in, who came in  
 privily to spy out our liberty which we have in Christ Jesus, that  
 5 they might bring us into bondage : To whom we gave place by subjec-  
 tion, no, not for an hour ; that the truth of the gospel might continue  
 6 with you. But of those who seemed to be somewhat, (whatsoever  
 they were, it maketh no matter to me : God accepteth no man's per-  
 son) ; for they who seemed *to be somewhat* in conference added no-  
 7 thing to me : but contrariwise, when they saw that the gospel of the  
 uncircumcision was committed unto me, as *the gospel* of the circum-  
 8 cision was unto Peter ; (for he that wrought effectually in Peter to the  
 apostleship of the circumcision, the same was mighty in me towards  
 9 the Gentiles :) and when James, Cephas, and John, who seemed to be  
 pillars, perceived the grace that was given unto me, they gave to me

\* The churches of Galatia, who had heard the gospel from Paul, and to whom, after an interval of absence, he wrote this Epistle, are mostly addressed in it as converted Gentiles, who after his departure from them had been misled by his opponents among the Christian Jews, into the notion that obedience to the law of Moses was incumbent upon the Gentile brethren, and that he who had taught them otherwise was no true apostle. The whole Epistle may be read with advantage in reference to this point.

† Or, "severally."—*Marg.*

and Barnabas the right hands of fellowship ; that we *should go* unto the heathen, and they unto the circumcision. Only *they would* that we 10 should remember the poor ; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, 11 because he was to be blamed. For before that certain came from 12 James, he did eat with the Gentiles ; but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him ; inso- 13 much that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly, according to the 14 truth of the gospel, I said unto Peter before *them* all, “ If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews ? ” We *who* 15 *are* Jews by nature, and not sinners of the Gentiles, knowing that a 16 man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law : for by the works of the law shall no flesh be justified. But if, while we seek 17 to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin ? God forbid. For if I build again 18 the things which I destroyed, I make myself a transgressor. For I 19 through the law am dead to the law, that I might live unto God. I 20 am crucified with Christ : Nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I 21 do not frustrate the grace of God : for if righteousness *come* by the law, then Christ is dead in vain.

## CHAP. III.

But before faith came, we were kept under the law, shut up unto 23 the faith which should afterwards be revealed. Wherefore the law 24 was our schoolmaster *to bring us* unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a 25 schoolmaster. For ye are all the children of God by faith in Christ 26 Jesus. For *as* many of you as have been baptized into Christ, have 27 put on Christ. There is neither Jew nor Greek, there is neither bond 28 nor free, there is neither male nor female : for ye are all one in Christ Jesus. And if ye *be* Christ’s, then are ye Abraham’s seed, and heirs 29 according to the promise.

## CHAP. IV.

Now I say, *That* the heir, as long as he is a child, differeth nothing 1 from a servant, though he be lord of all ; but is under tutors and 2

3 governors, until the time appointed of the father. Even so we, when we were children, were in bondage, under the elements\* of the world : 4 but when the fulness of the time was come, God sent forth his Son, 5 made of a woman, made under the law, to redeem them that were 6 under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into 7 your hearts, crying, “Abba, Father.” Wherefore thou art no more a servant, but a son ; and if a son, then an heir of God through Christ. 8 Howbeit then, when ye knew not God, ye did service unto them 9 which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again† to the weak and beggarly elements,‡ whereunto ye desire again to be in bondage ? 10 Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain. § . . .

21 Tell me, ye that desire to be under the law, do ye not hear the law ? 22 For it is written, that Abraham had two sons ; the one by a bond- 23 maid, the other by a free woman. But he *who was* of the bond- woman was born after the flesh ; but he of the free-woman *was* by 24 promise. Which things are an allegory : for these are the two covenants ; the one from the mount Sinai, which gendereth to bond- 25 age, which is Agar. For this Agar is mount Sinai in Arabia, and answereth|| to Jerusalem which now is, and is in bondage with her 26 children. But Jerusalem which is above is free, which is the mother 27 of us all. For it is written, “Rejoice, *thou* barren that bearest not ; break forth and cry, thou that travailest not : for the desolate hath 28 many more children than she which hath an husband.” Now we, 29 brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born* after the 30 Spirit, even so *it is* now. Nevertheless, what saith the scripture ? Cast out the bond-woman and her son : for the son of the bond- 31 woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

## CHAP. V.

1 Stand fast, therefore, in the liberty wherewith Christ hath made us 2 free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you 3 nothing. For I testify again to every man that is circumcised, that

\* Or, “rudiments.”—*Marg.*

† Or, “back.”—*Marg.*

‡ Or, “rudiments.”—*Marg.*

|| Compare Rom. xiv. 5, 6 (p. 68), and Col. ii. 16, 17 (p. 77).

|| Or, “is in the same rank with.”—*Marg.*

he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law ; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision ; but faith which worketh by love.

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PAUL'S EPISTLE TO THE EPHESIANS.\*

CHAP. II.

Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands ; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world : but now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ.

For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us* ; having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances ; for to make in himself of twain one new man, *so* making peace ; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby ; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit.

CHAP. VI.

Children, obey your parents in the Lord ; for this is right. Honour thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth.†

\* That the church at Ephesus consisted, as usual, of Jews and Gentiles, appears from *Acts xix. 1, 5-10, 17-20*. It is to the Gentile converts that the first of the passages here extracted is addressed.

† Doddridge, in his *Family Expositor*, has the following note on this passage :—“ It is observed by Dr Whitby and others that the apostle does not say

## PAUL'S EPISTLE TO THE PHILIPPIANS.

## CHAP. III.

2 Beware of dogs, beware of evil-workers, beware of the concision.  
 3 For we are the circumcision, which worship God in the spirit, and re-  
 4 joice in Christ Jesus, and have no confidence in the flesh. Though I  
     might also have confidence in the flesh. If any other man thinketh  
 5 that he hath whereof he might trust in the flesh, I more : Circumcised  
     the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an  
 6 Hebrew of the Hebrews ; as touching the law, a Pharisee ; concerning  
     zeal, persecuting the church ; touching the righteousness which is in  
     the law, blameless.\*

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## PAUL'S EPISTLE TO THE COLOSSIANS.†

## CHAP. II.

8 Beware lest any man spoil you through philosophy and vain deceit,  
     after the tradition of men, after the rudiments of the world, and not  
 9 after Christ : for in him dwelleth all the fulness of the Godhead bodily.  
 10 And ye are complete in him, which is the head of all principality and  
 11 power : in whom also ye are circumcised with the circumcision made  
     without hands, in putting off the body of the sins of the flesh by the  
 12 circumcision of Christ ; buried with him in baptism, wherein also ye  
     are risen with *him* through the faith of the operation of God, who hath  
     raised him from the dead.

'upon the land which the Lord thy God giveth thee,' that he might not encourage a vain hope in the Jews of continuing in the land of Canaan. But when it is considered that those to whom he was writing were chiefly Gentile converts, the clause would very properly be omitted in this view, as it must better suit the case of the whole church to express the promise in a general way." As, however, it is the practice of the apostle to direct his arguments sometimes to one class of converts and sometimes to the other, without always expressly indicating which he has in his eye, the opinion of Dr Whity is not improbable.

\* Compare Acts xxv. 8 (p. 67) ; xxviii. 17 (p. 67).

† In this Epistle, Gentile Christians seem to be solely or principally addressed. "It appears," says Doddridge, "from the cautions the apostle gives them in the second chapter, that the Colossians were in some danger of being drawn aside by the subtleties of the heathen philosophers, and the insinuations of some Jewish zealots, who insisted upon the necessity of conforming to the ceremonies of the Mosaic law. Accordingly, the grand design of this Epistle is to excite the Colossians, by the most persuasive arguments, to a temper and behaviour worthy their sacred character, and to secure them from the influence of those Pagan sophists, or Jewish bigots, who would seduce them from the purity of the Christian faith."

And you, being dead in your sins, and the uncircumcision of your 13 flesh, hath he quickened together with him, having forgiven you all trespasses ; blotting out the hand-writing of ordinances that was against 14 us, which was contrary to us, and took it out of the way, nailing it to his cross ; *and*, having spoiled principalities and powers, he made a 15 shew of them openly, triumphing over them in it.

Let no man therefore judge you in meat, or in drink, or in respect of 16 an holy day, or of the new-moon, or of the sabbath-days,\* which are 17 a shadow of things to come ; but the body *is* of Christ.† . . . .

Wherefore, if ye be dead with Christ from the rudiments‡ of the 20 world, why, as though living in the world, are ye subject to ordinances ; (touch not ; taste not ; handle not ; which all are to perish with the 21, 22 using;) after the commandments and doctrines of men ? Which things 23 have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body ; not in any honour to the satisfying of the flesh.

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### PAUL'S FIRST EPISTLE TO TIMOTHY.

#### CHAP. IV.

Bodily exercise profiteth little ; but godliness is profitable unto all 8 things, having promise of the life that now is, and of that which is to come.

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### PAUL'S SECOND EPISTLE TO TIMOTHY.§

#### CHAP. III.

From a child thou hast known the holy scriptures,|| which are able 15 to make thee wise unto salvation through faith which is in Christ Jesus.

\* *ἢ σαββάτων*; literally, "or of sabbaths." The plural of this word is frequently in scripture used for the singular ; *e.g.*, in Matt. xii. 1, 12 ; xxviii. 1 ; Mark i. 21 ; ii. 28, 24 ; iii. 2 ; Luke xiii. 10. In Matt. xxviii. 1, as in the above passage, there is no article before *σαββάτων*. Similar instances of the plural without the article being used to denote the weekly sabbath are found in the Septuagint ; as Exod. xvi. 28, 25, 26 ; xxxi. 15 ; xxxv. 2 ; Lev. xxiii. 8 ; Deut. v. 14.

† Compare Rom. xiv. 5, 6 (p. 68), and Gal. iv. 10, 11 (p. 74).

‡ Or, "elements."—*Marg.*

§ Timothy was the son of a Jewess, and was circumcised by Paul himself. See Acts xvi. 1-3 (p. 68).

|| That is, the Old Testament scriptures.

16 All scripture *is* given by inspiration of God, and *is* profitable for doc-  
 17 trine,\* for reproof, for correction, for instruction in righteousness; that  
 the man of God may be perfect, thoroughly furnished unto all good  
 works.

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### THE EPISTLE TO THE HEBREWS.†

#### CHAP. III.

12 Take heed, brethren, lest there be in any of you an evil heart of un-  
 13 belief, in departing from the living God. But exhort one another daily,  
 while it is called To-day; lest any of you be hardened through the  
 deceitfulness of sin.

#### CHAP. IV.

1 Let us therefore fear, lest, a promise being left *us* of entering into  
 2 his rest, any of you should seem to come short of it. For unto us was  
 the gospel preached, as well as unto them:‡ but the word preached  
 did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest; as he said, “As I have  
 sworn in my wrath, if they shall enter into my rest.”§ although the  
 4 works were finished from the foundation of the world. For he spake  
 in a certain place of the *seventh* day on this wise, “And God did rest  
 5 the seventh day from all his works.”|| And in this *place* again, “If  
 they shall enter my rest.”

6 Seeing therefore it remaineth that some must enter therein, and they  
 to whom it was first preached entered not in because of unbelief:  
 7 again, he limiteth a certain day, saying in David, To-day, after so  
 long a time; as it is said, “To-day, if ye will hear his voice, harden not  
 8 your hearts.”¶ For if Jesus\*\* had given them rest, then would he not

\* Many are dissatisfied with this rendering of the verse, in which the verb  
 “*is*” will be observed to have been interpolated after “scripture.” In Mr  
 Samuel Sharp’s Translation of the New Testament from Griesbach’s text, the  
 verse is rendered thus: “All writing inspired by God is also profitable for doc-  
 trine,” &c. The Vulgate also has, “Omnis scriptura divinitus inspirata utilis  
 est ad docendum,” &c., and Dean Alford inclines to this interpretation. Bloom-  
 field adheres to the ordinary rendering.

† This Epistle to converted Jews bears evidence of having been written by its  
 unknown author before the destruction of the Temple. The approach of that  
 event seems to be pointed at in ch. viii. ver. 18, and x. 25 (p. 79).

‡ That is, the Israelites who came out of Egypt, but who could not enter into  
 the rest of Canaan because of unbelief.

§ Psal. xcv. 11.

|| Gen. ii. 2 (p. 8); and Exod. xx. 11 (p. 9); xxxi. 17 (p. 12). Compare John  
 v. 17 (p. 58).

¶ Psal. xcv. 7, 8.

\*\* That is, “Joshua.”—*Marg.*

afterward have spoken of another day. There remaineth therefore a 9 rest\* to the people of God. For he that is entered into his rest, he 10 also hath ceased from his own works, as God *did* from his.

Let us labour therefore to enter into that rest, lest any man fall 11 after the same example of unbelief.

#### CHAP. VII.

For the priesthood being changed, there is made of necessity a 12 change also of the law.

#### CHAP. VIII.

But now hath he† obtained a more excellent ministry, by how much 6 also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant‡ had been faultless, 7 then should no place have been sought for the second. . . .

In that he saith, “A new covenant,” he hath made the first old. 13 Now that which decayeth and waxeth old, is ready to vanish away.

#### CHAP. X.

And let us consider one another to provoke unto love, and to good 24 works: Not forsaking the assembling of ourselves together, as the 25 manner of some is; but exhorting *one another*:§ and so much the more, as ye see the day approaching.

#### CHAP. XII.

For ye are not come unto the mount that might be touched, and 18 that burned with fire, nor unto blackness, and darkness, and tempest, 19 and the sound of a trumpet, and the *voice* of words;|| which voice they that heard, entreated that the word should not be spoken to them any more.¶ (for they could endure that which was commanded, “And if 20 so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:” and so terrible was the sight, *that* Moses said, 21 “I exceedingly fear and quake;”) but ye are come unto mount Sion, 22 and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church 23

\* Or, “keeping of a sabbath.”—*Mary.* Σαββατομή. The words translated “rest” in verses 1, 3, 4, 5, 8, and 10, are κατάστασις, and other forms of the same expression.

† That is, Jesus, our high priest.

‡ See Exod. xix. 8-6 (p. 7); xxxiv. 28 (p. 14); Deut. v. 8-22 (p. 19); 1 Kings viii. 9, 21 (p. 28).

§ Compare Heb. iii. 18 (p. 78).

|| See Exod. xix. 18, 19 (p. 8); Deut. v. 4 (p. 19).

¶ See Exod. xx. 19 (p. 10); Deut. v. 5 (p. 19).

of the first born, which are written in heaven, and to God the judge of  
24 all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*

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### THE EPISTLE OF JAMES.\*

#### CHAP. I.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.  
27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and to keep himself unspotted from the world.*

#### CHAP. II.

8 If ye fulfil the royal law according to the scripture, "Thou shalt 9 love thy neighbour as thyself," ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.  
10 For whosoever shall keep the whole law, and yet offend in one *point,* 11 he is guilty of all. For he that said, "Do not commit adultery," said also, "Do not kill." Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

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### THE SECOND EPISTLE OF PETER.

#### CHAP. II.

5 Noe, . . . a preacher of righteousness.

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### THE FIRST EPISTLE OF JOHN.†

#### CHAP. V.

2 By this we know that we love the children of God, when we love 3 God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

\* Addressed "to the twelve tribes which are scattered abroad."

† It is not known to what particular Christians this Epistle was written.

## REVELATION.

## CHAP. I.

I was in the spirit on the Lord's day,\* and heard behind me a great 10 voice, as of a trumpet; saying, "I am Alpha and Omega, the first and 11

\* *Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*; literally, "I was (or became) in spirit on the lordlike day." The phrase, "I became in spirit," which is found also in ch. iv. ver. 2, is generally understood to intimate that the writer passed into a state of spiritual ecstasy or trance, becoming thereby receptive of the vision or revelation to follow. (See Alford's *Greek Testament*, at the place.) In regard to the meaning of *ἡ κυριακὴ ἡμέρα*, however, there is much variety of opinion. The expression is one that, in this precise form, occurs nowhere else in Scripture, the nearest to it being *ἡ ἡμέρα κυρίου*, "the day of the Lord" (Acts ii. 20; 1 Thess. v. 2; 2 Pet. iii. 10; 1 Cor. i. 8; v. 5); i.e., the day of the Lord's second coming, called in other places "the day of Christ" (Philip. i. 10; ii. 16; 2 Thess. i. 2). Accordingly, some suppose the phrase in this passage to refer to the day of judgment, of which the author of the book proceeds to tell that he had a vision.

Others, again, think it likely that the seventh day of the week is here spoken of; as that day still continued to be observed by the converted, no less than by the unconverted, Jews, and is the only day called in Scripture the Lord's holy day (Gen. ii. 8; Exod. xx. 11; Deut. v. 12-14; Neh. ix. 14; Isa. lviii. 18; Matt. xii. 8). But to this it is objected that, had the sabbath-day been meant, it would probably have been mentioned by name.

A third class of interpreters understand the gospel era to be spoken of; seeing that in John viii. 56 we read, "Your father Abraham rejoiced to see my day;" and in Psal. cxviii. 24, "This is the day which the Lord hath made." An obvious objection is, that, were this the meaning, the statement would be superfluous.

A fourth opinion is, that "lordlike" may here mean "eminent" or "great," as "royal" does in James ii. 8 (p. 80). And it is even questioned whether this may not also be the meaning of the epithet in that place where the "lordlike supper" (*κυριακὸν διεύτερον*, commonly rendered "the Lord's supper,) is spoken of by Paul (1 Cor. xi. 20). We know that the classical Greek adjective *κύριος*, which primarily means "appointed by authority," is used also for "chief" and "eminent."

But most conceive that by "the lordlike day" is signified Sunday, the first of the week. For the grounds of this opinion they necessarily go beyond Scripture, and inquire in what sense the early Church employed the phrase. Till the second century no evidence is found. What we then learn is, that when Justin Martyr wrote, between A.D. 139 and A.D. 150, his *Apology* for the Christians to the Emperor Antoninus Pius, the custom of employing a portion of "the day of the Sun" (*ἡ ἡμέρα τοῦ ἡλίου*) as a stated time of meeting for prayer and religious instruction had been established among those Christians of whom he speaks; and that about A.D. 170 the expression, "the Lord's holy day" (*κυριακὴ ἡμέρα*), for the first time occurs, in a letter from Dionysius, Bishop of Corinth, to the Church of Rome. As that letter speaks of a meeting of Christians on the day thus denominated, the inference is drawn that the "Sunday" of Justin was the same with the "Lord's holy day" of Dionysius. A few years

the last ;" and, " What thou seest, write in a book, and send *it* unto the seven churches which are in Asia," &c.

afterwards "the Lord's day" is employed as an apparently familiar name of a day by Irenæus ; and in all subsequent times this title (which in Latin is *dies dominica*) appears to have been generally, if not universally, given to Sunday by Christians addressing each other. Whether these facts are sufficient to prove that the writer of the Book of Revelation used the phrase in this sense has however been questioned. "None of the Fathers of the Church, as I believe," says Sir William Domville, "and certainly none of the most ancient of them, attribute that intention to the writer ; and the prevalent disposition in our times to assume that he had that intention seems to arise solely from the fact that habit has familiarised us to the use of the phrase as a name for the first day of the week ; and in consequence most persons come to the perusal of the Book of the Revelation so strongly impressed with the modern meaning of the phrase, as to be thereby completely prevented from reflecting and exercising their judgment upon the question, what might be that of the writer who, it is in the highest degree probable, had some other and very different meaning,—a meaning which, like the Book itself, is and ever has been a mystery. It is true that the phrase of 'the Lord's day' is very appropriate to the first day of the week, that being the day of the week on which the great event of the Resurrection occurred ; but may not that very circumstance, the peculiar fitness of the phrase, have led to the adoption of it from the Book of the Revelation in after times, when the custom of religiously observing the first day of the week had become fully established ?" —(*The Sabbath ; or, an Examination of the Six Texts commonly adduced from the New Testament in proof of a Christian Sabbath*, p. 122.)

The conclusion of the whole matter seems to be, that as the word *κυριακός* has not been found in any classical work, and occurs only twice in the New Testament, there is no possibility at present of being sure in what precise sense it is there used ; though further research in classical or Hellenical writers may hereafter throw some light upon the question. In our present uncertainty regarding the use of this adjective, no argument can be safely founded on the passage before us in respect of doctrines or usages connected with the Lord's day of the early Church.

## TABLE

OF

### THE PRINCIPAL QUESTIONS RESPECTING THE SABBATH, WITH REFERENCES TO THE TEXTS RELIED ON BY THE DIFFERENT PARTIES.

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#### I.—*Is the Sabbath a primeval, universal, and perpetual, or only a Mosaic, Institution?*

PRIMEVAL, &c.:—Gen. ii. 2, 3, p. 3; iv. 3, 4, p. 3; vii. 4, 10, p. 3; viii. 10–12, p. 3; xxvi. 5, p. 3; xxix. 27, 28, p. 4; l. 10, p. 4; texts cited in note † p. 4; Exod. vii. 25; xii. 15; xvi. 1, 2, 4–7, 14–30, p. 5–7; xx. 1–18, p. 9; xxiv. 12, p. 11; xxv. 16, p. 11; xxxi. 18, p. 12; xxxii. 16, p. 12; xxxiv. 1, 27, 28, p. 12, 14; xl. 20, p. 14; Deut. v. 4, 12, 22, p. 19, 20; x. 1–5, p. 21; (but see Deut. v. 15, p. 20, and Acts vii. 38, p. 58); Neh. xiii. 16, 20, 21, p. 27, 28; Job i. 6, p. 28; ii. 1, 13, p. 29; Psal. cxviii. 19–24, p. 30; Isa. lvi. 6–8, p. 31; Matt. xix. 8, p. 40; Mark ii. 27, p. 43; Heb. iv. 4, p. 78; 2 Pet. ii. 5, p. 80; Rev. i. 10, p. 81.

MOSAIC:—Gen. ii. 4 to Exod. xv. 25, p. 3–5 (where the Sabbath is unmentioned), and notes p. 5, 6, 7; Exod. xv. 25, 26, p. 5; xvi. 1, p. 5;<sup>1</sup> xix. 3–8, p. 7; xx. 2, 12, p. 9; xxxi. 13, 14, 17, p. 11, 12; xxxiv. 10, 11, 21, 27, 28, p. 13, 14; xxxv. 1–3, p. 14; Lev. xix. 1–4, 30, p. 15; xxiii. 1–3, &c., p. 15, 16; Numb. xv. 32–36, p. 17; Deut. iv. 1, 6–8, 13, 14, p. 18, 19; v. 1–6, 12–15, 22, p. 19, 20; ix. 10, 11, p. 20, 21; x. 4, 5, p. 21; xxxiii. 4, p. 22; 1 Kings viii. 9, 21, p. 23; 2 Chron. ii. 4, p. 25; Neh. ix. 13, 14, p. 27; Psal. cxlvii. 19, 20, p. 30; Ezek. xx. 10–13, 18–20, p. 34; xxii. 8, 26, p. 35; xliv. 23, 24, p. 35; xlvi. 17, p. 35; xlvi. 1–3, p. 35; Amos viii. 5, p. 37; Mal. iv. 4; John v. 17, p. 53; Acts xv. 1–31, p. 61–63; Rom. ii. 14, p. 67; xiv. 5, 6, p. 68; 2 Cor. iii. 1–17, p. 71; Gal. iv. 8–11, p. 74; Col. ii. 16, 17, p. 77. See also p. 43, notes † and ‡; p. 59, note §; p. 67, note ; p. 72, note ; and p. 75, note †.

#### II.—*Did the Patriarchs and early Gentiles observe the Sabbath?*

Gen. iv. 3, 4, p. 3; vii. 4, 10, p. 3; viii. 10–12, p. 3; xxix. 27, 28, p. 4; l. 10, p. 4; texts cited in note †, p. 4; Neh. x. 31, p. 27; xiii. 16–21, p. 27; Job i. 6, p. 28; ii. 1, 13, p. 29; Lam. i. 7, p. 34; 2 Pet. ii. 5, p. 80. See also p. 22, note \*.

#### III.—*Is the Fourth Commandment a natural or a positive law?*

Exod. xx., p. 9, 10; Deut. v., p. 19; Josh. vi. 3–5, p. 22; Isa. ii. 13–17, p. 30; Matt. xii. 3–8, p. 38, 39; Mark ii. 25–28, p. 43, and note ‡; Luke

<sup>1</sup> Some maintain that by comparing different parts of the narrative it is found that the journey from Elim was on a day which must have been the Sabbath had the institution then existed. But Dr Stopford argues against this inference, in his *Scripture Account of the Sabbath*, Sect. X.

vi. 3-5, p. 47 ; John vii. 22, 23, p. 53, 54 ; Rom. ii. 14, p. 67 ; xiv. 1-5, p. 68 ; Gal. iv. 9-11, p. 74 ; Col. ii. 16, 17, p. 77.

**IV.—For what purposes was the Sabbath instituted?**

Exod. xx. 11, p. 9 ; xxiii. 12, p. 10 ; xxxi. 13-17, p. 11, 12 ; Deut. v. 14, 15, p. 19, 20 ; Ezek. xx. 12, p. 34 ; Matt. xii. 8, p. 39 ; Mark ii. 27, 28, p. 43 ; Luke vi. 5, p. 47.

**V.—When did the Sabbath-day begin and end?**

Gen. i. 5, 8, 13, 19, 23, 31, p. 1-3 ; Lev. xxiii. 32, p. 16 ; Neh. xiii. 19, p. 28 ; Mark i. 32, p. 43 ; Luke iv. 40, p. 46. See also p. 43, note \*, and p. 65, note §.

**VI.—What is meant in Scripture by “keeping holy” and “profaning” the Sabbath-day?**

Exod. xvi. 23, 26-30, p. 6, 7 ; xx. 9, 10, p. 9 ; xxiii. 12, p. 10 ; xxxi. 13-15, p. 11 ; xxxiv. 21, p. 13 ; xxxv. 2, 3, p. 14 ; Lev. xxiii. 3, 27-32, p. 15, 16 ; xxv. 2-6, p. 16 ; xxvi. 33-35, p. 17 ; Numb. xv. 32, p. 17 ; xxviii. 3-10, 25, p. 17, 18 ; Deut. v. 12-15, p. 19 ; xxxi. 10-13, p. 21 ; Judg. xiv. 12, p. 23 ; 2 Kings iv. 22, 23, p. 23 ; xxii. 8, 10-13, p. 24 ; xxiii. 1, 2, p. 24 ; 2 Chron. xvii. 7-9, p. 25 ; xxxvi. 21, p. 26 ; Neh. viii. 9-12, 17, 18, p. 26 ; x. 31, p. 27 ; xiii. 15-22, p. 27 ; Job i. 2, 4-6, p. 28 ; ii. 1, 13, p. 29 ; Psal. xlii. 4, p. 29 ; xcii. p. 28 ; Isa. xxx. 29, p. 31 ; lviii. 13, 14, p. 31 ; Jer. xvii. 21, 22, 24, 26, 27, p. 33 ; Lam. ii. 6, p. 34 ; Hos. ii. 11, p. 36 ; Amos viii. 5, p. 37 ; Matt. xii. 1, 2, p. 38 ; Mark ii. 23, p. 43 ; Luke xiv. 1, 7, p. 48 ; xxiii. 56, p. 49 ; John v. 10, 17, 18, p. 53 ; ix. 6, 14, p. 54 ; Rev. i. 10, p. 81.

**VII.—Is the holding of Religious Assemblies an appointed Sabbath Duty?**

Lev. xix. 30, p. 15 ; xxiii. 3, p. 15 ; 2 Kings iv. 22, 23, p. 23 ; Psal. xlii. 4, p. 29 ; Isa. lxvi. 23, p. 32 ; Ezek. xx. 12, 20, p. 34 ; Matt. xii. 9, p. 39 ; xviii. 19, 20, p. 40 ; Mark i. 21, p. 42 ; iii. 1, p. 44 ; vi. 2, p. 44 ; Luke iv. 15, 16, p. 46 ; vi. 6, p. 47 ; xiii. 10, p. 48 ; Acts ii. 1, 46, p. 57 ; ix. 20, p. 58 ; xiii. 5, 14, 15, 42-44, p. 60 ; xiv. 1, p. 61 ; xv. 21, p. 62 ; xvi. 13, p. 84 ; xvii. 2, p. 63 ; xviii. 4, 11, 19, p. 64 ; xix. 8, p. 64 ; xx. 7-11, p. 65 ; Heb. iii. 12, 13, p. 78 ; x. 24, 25, p. 79 ; Rev. i. 10, p. 81. See p. 29, note ♦ ; p. 46, note † ; p. 65, notes \* and ♦ ; and p. 81, note \* : also Deut. xxxi. 10-13, p. 21, 22 ; xxxiii. 10.

**VIII.—Are Walking, Visiting, and other Recreations, forbidden on the Sabbath?**

Exod. xvi. 25-29, p. 6, 7 ; xx. 8-11, p. 9 ; Deut. v. 12-14, p. 19 ; Neh. viii. 9-18, p. 26 ; xiii. 15-22, p. 27 ; Isa. lviii. 13, 14, p. 31, and note † there ; lxvi. 23, p. 32 ; Hos. ii. 11, p. 36 ; Matt. xii. 1, p. 38 ; Mark ii. 23, p. 43 ; vi. 1-9, p. 46 ; Luke xiv. 1-12, p. 48. See also Exod. xv. 20, 21 ; Lev. xxiii. 40, p. 16 ; Deut. xiv. 23-26 ; xxvii. 7 ; 2 Chron. xxx. 21-26 ; Psal. xlii. 4, p. 29 ; xcii. 3, p. 29 ; xcvi. 4-8 ; c. : cl. ; Isa. xxx. 29, p. 31 ; Jer. xxxi. 12-14 ; Lam. ii. 6, p. 34 ; Hos. ii. 11, p. 36.

**IX.—What kind of Worship is acceptable to God?**

Isa. i. 10-17, p. 30; Jer. vii. 21-23, p. 33; Amos viii. 4-8, p. 37; Matt. vi. 5-9, p. 38; xii. 7, p. 39; xv. 7-9, p. 39; xxiii. 1-24, p. 41; John iv. 21-24, p. 52; Acts vii. 48-50, p. 58; xvii. 24, 25, p. 64; 1 Cor. x. 31, p. 70; James i. 26, 27, p. 80; 1 John v. 2, 3, p. 80. See also Psal. xv., and Isa. xxxiii. 14-16.

**X.—What are Works of Necessity and Charity?**

Matt. xii. 1-14, p. 38; Mark i. 21-34, p. 42; ii. 23-28, p. 43; iii. 1-6, p. 44; Luke iv. 31-35, 38, 39, p. 46; vi. 1-11, p. 46; xiii. 10-17, p. 48; John v. 1-18, p. 52; ix. 6-16, p. 54.

**XL.—Did Jesus abolish or confirm the Sabbath?**

Matt. iii. 15, p. 37; v. 17, 18, p. 37; xii. 1-14, p. 38; xix. 17-19, p. 40; xxii. 35-40, p. 40; xxiii. 1-3, p. 41; xxiv. 20, p. 41; Mark i. 21, p. 42; ii. 23-28, p. 43; iii. 1-6, p. 44; vi. 2, p. 44; Luke iv. 15, 16, p. 46; vi. 1-11, p. 46; x. 25-28, p. 47; xiv. 1-6, p. 48; xvi. 16, 17, p. 49; xviii. 18-22, p. 49; John v. 8, 9, 18, p. 53; vii. 19-24, p. 53; ix. 6-16, p. 54; Rom. vii. 6, 7, p. 68; 2 Cor. iii. 1-17, p. 71.

**XII.—Was the Sabbath-day changed at the Resurrection of Jesus from the seventh to the first day of the week?<sup>1</sup>**

Psal. cxviii. 22-24, p. 30; Isa. lxv. 17, 18, p. 32; Ezek. xliv. 26, 27, p. 35; Dan. vii. 25, p. 36; Matt. ix. 15, p. 38; xii. 8, p. 39; xxviii. 1-20, p. 41, 42; Mark ii. 28, p. 43; xvi. 1-20, p. 44, 45; Luke vi. 5, p. 47; xxiv. 1-53, p. 49-52; John xx. 1, 2, 19-29, p. 54-56; xxi. 1-5, 14, p. 56; Acts i. 3, p. 56; ii. 1-4, 42, 46, p. 57; iv. 11, p. 57; xiii. 14, 15, 31, 42, 44, p. 60, 61; xv. 21, p. 62; xvi. 13, p. 63; xvii. 2, p. 64; xviii. 4, p. 64; xx. 4-11, p. 64, 65; 1 Cor. xv. 3-7, p. 70; xvi. 1-4, p. 70; Heb. iv. 9, 10, p. 79; Rev. i. 10, p. 81. See also p. 55, note †; p. 65, note \*; and p. 81, note \*.

**XIII.—Did the Apostles observe the Sabbath; and if so, upon what day was it observed?**

Luke xxiv. 1-53, p. 49-52; John xx. 19-29, p. 55; xxi. 1-5, 14, p. 56; Acts ii. 1-4, 46, p. 57; vi. 11-14, p. 58; ix. 20, p. 58; xiii. 5, 14, 27, 42, 44, p. 60, 61; xiv. 1, p. 61; xv. 21, p. 62; xvi. 1-3, 13, p. 63; xvii. 2, p. 64; xviii. 18, 19, p. 64; xx. 6-11, p. 65; xxi. 20-30, p. 66, 67; xxv. 8, p. 67; xxviii. 17, 18, p. 67; 1 Cor. ix. 19-23, p. 70; xvi. 1, 2, p. 70; Philip. iii. 6, p. 76. See also p. 65, notes \* and §.

<sup>1</sup> With Paley (who observes "that the opinion that Christ and his apostles meant to retain the duties of the Jewish sabbath, shifting only the day from the seventh to the first, seems to prevail without sufficient proof"), the question here is simply, "Whether the *assembling* upon the first day of the week for the purpose of public worship and religious instruction is a law of Christianity, of Divine appointment?" (*Mor. Phil.* B. v. ch. vii.) The texts which he cites as bearing on this point are John xx. 19, 26; Acts xx. 6, 7; 1 Cor. xvi. 1, 2; and Rev. i. 10. Others add Acts ii. 1.

**XIV.—***Were the Gentile Christians bound to observe the Sabbath on either day; and what was their practice in this particular?*

Isa. lvi. 1-8, p. 31; lxvi. 18, 23, p. 32; Ezek. xlivi. 27, p. 35; Matt. xv. 3-6, p. 39; xix. 17-19, p. 40; xxii. 34-40, p. 40; xxiii. 2, 3, p. 41; xxiv. 20, p. 41; John i. 17, p. 52; Acts xiii. 42, 44, p. 61; xv. 1-31 (especially 23-29), p. 61-63; Rom. ii. 13-15, p. 67; vii. 6, 7, p. 68; xiii. 8-10, p. 68; xiv. 5, 6, p. 68; 1 Cor. vii. 18, 19, p. 69; ix. 21, 22, p. 70; Gal. ii. 1-21, p. 72, 73; iii. 23-29, p. 73; iv. 1-11, 21-31, p. 73, 74; v. 1-6, p. 74; Eph. ii. 11-22, p. 75; vi. 1-3, p. 75; Col. ii. 8-23, p. 76; 1 Tim. iv. 8, p. 77; 2 Tim. iii. 15-17, p. 77, 78; Heb. iv. 9, p. 79; vii. 12, p. 79; viii. 6, 7, 13, p. 79; xii. 18-24, p. 79; James ii. 8-11, p. 80; 1 John v. 2, 3, p. 80; Rev. i. 10, p. 81. See also p. 59, note §; p. 70, note \*; p. 72, note \*; p. 75, notes \* and †; p. 76, note †; and the second class of texts referred to under Question I., p. 83.

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